

## NĀYAKUMĀRACARIU

सुरहिय—(१) सुरभित (२) सुर+हृत.  
हरिणिय (१)हरिणी (२) हरि+नीत.

म णो ह रा उ—(१) मनोहर (२) मनसां ओघः तस्य रागः ।

सुरतरुणिय—सुरतरुं नीत ; तरुणिय—तरुणी.

रक्खं कराय—भस्मकरौ ;

सई—सती ; लीला°—लीलया आलोकितः निजपुरुषः ( निजपुरुषश्रीः, टि. ) याभिस्ताः ।

सुधीर—adj. and proper name.

सुरविमाण—(1) his divine car, (2) the vehicle of the gods.

सवास—स्ववास ; पंडीसवास—पाण्डयेश + वास.

### IX.

1. 14 मंडलमे ल्ल इं ध ण इं—Ransom for his territories.

2. 5 जुत्ति probably means here युति i. e. confluence of planets that is considered auspicious.

2. 6 मग्गणयहो° 'As *Samkranti* is dear to a beggar Brahmana'. *Samkranti* is winter solstice which occasion is observed as a festival when alms are freely given and Brahmanas are fed.

3. 9-10 'Does not that bow and that woman render resplendent the person of a man, the bow endowed with a string, giving a good grip, made of a good bamboo and with an arrow fixed to it, and the woman, virtuous, slender, noble-born and rich ?'

4. 8 समिद्धिं see I, 12, 3 notes.

4. 9 For the *Bhāvanas* of an ascetic, see *Mūlācāra* chapt. IX.

5. 5 The *Śvetāmbara* belief that the sages even after attaining omniscience bear clothes and take food, is here criticised.

5. 7 This is the criticism of the *Kṣarika-vāda* of the Buddhists against which the following objections are raised.—

(i) continuous knowledge is not possible in a being completely decaying and renewing every moment. For example, a man gone out could not return to the same spot if he did not continue essentially to be the same man, nor could he lay his hand on a thing which he had previously kept somewhere.

(ii) The relation of cause and effect in certain cases is such that the latter follows only during the subsistence of the former; for example, the cow and the milk or the lamp and the lamp-black. In such cases if the cause had passed away the effect could not follow.

5. 12 The objection against the '*Sūnya-vāda*' is that if everything were void, what was the propriety of ascetic practices ?

## NOTES

6. 1-3 The Kaul school, acc. to our author, held that the five elements, earth, water, fire, air and space were identical with Brahmā, Viṣṇu, Rudra, Ívara and Siva respectively. For the claims of the Kaul teachers see Jasa. I, 6, Karpura Mañjiri Act I.

6. 4-11 Various objections are raised against the school that considers the supreme principle or the soul as devoid of qualities ( Niṣkala or Nirguṇa ).

7. 1 'Can boiled grains be turned back into great millet or butter into milk? How can the accomplished' ( absolved ) wander again through the cycle of births involving the burden of taking and abandoning the body' ?

The personality of Śiva, which acc. to the author, is accepted by Gautama and Kaṇāda, is a contradiction in terms i e. an impossibility ( gaganārabinda ) as shown in the following lines.

7. 5 असिरखुंटे पडियउ—The reference is to the Paurānic account of Śiva's cutting off the head of Brahmā ( Aja ). He is said to have thrown the head at a spot in Benares which is known as *kapāla mocana* after the incident.

8. 3 परयारिउ etc. The reference is to Vyāsa the reputed author of the purānas, who is said in Mahābhārata to have cohabited with the wives of Vicitravirya.

9. 7 The reference is to the injunction ' याज्ञिकी हिंसा हिंसा न भवति'.

13. 12-13 These are the twenty five tattvas of the Sāṅkhya system.

11. 1-6 We have here the tenets of the Nāstika-Vāda of Bārhaspatya, the central principle of which is that life is produced by the conglomeration of matter without any metaphysical self.

11. 11. The four forms of life are देव, मनुष्य, नरक and तिर्यक् the fifth being मोक्ष. See I, 12, 3, notes.

12. 4. For the sixteen principles of meditation, see Tatt. Sutra VI, 24.

12. 5. The eight gunas are—

मधुमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।

अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥ RKS 66.

12. 6 Belief in false divinities, scriptures and teachers are respectively called देवमूढता, शास्त्रमूढता and गुरुमूढता ।

The eight prides are—

ज्ञानं पूजां कुलं जातिं बलमृद्धिं तपो वपुः ।

अष्टान्नाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः ॥ RKS. 25.

12. 7-8. The six undeserving ( Anāyatana ) are कुदेव, कुशास्त्र, कुगुरु and devotees of these three.

12. 9. साहंभिय etc—Paying a particular regard for co-religionists is called Vātsalya,

12. 10. Absence of शंका, कांक्षा and विचिकित्सा are the first three of the eight requisites of ' Right Faith ' the remaining five being अमूढदृष्टित्व, उपगूहन, स्थितिकरण, वात्सल्य and प्रभावना, for an exposition of which see, RKS. 11-18.

13. 2. The twelve kinds of austerities are :—

अणसणमवमोदरियं रसपरिचाओ य वृत्तिपरिसंखा ।  
कायस्स च परितावो विवित्तसयणासणं छट्ठं ॥  
पायच्छित्तं विणयं वेजावच्चं तहे व सज्झायं ।  
झाणं च विडस्सग्गो अब्भंतरओ तवो एसो ॥

For exposition see Mūlācāra, 345 ff.

पंडियमरण—The three kinds of deaths are—

तिविहं भणियं मरणं बालाणं बालपंडियाणं च ।  
तइयं पंडियमरणं जं केवल्लिणो अणुमरंति ॥

Mūlācāra, 59.

13. 5. The fifteen parts of the three larger divisions of Jambudvīpa constitute the Karmabhūmi where the six occupations of life asi, maṣi, kṛṣi, sevā, śilpa and vāṇijya are prevalent.

13. 11. The enlightened souls are of two kinds Sakala and Nikala i. e. those that retain their corporeal existence (Arihanta) and those that are absolved from it (Siddha). These constitute the 13th and 14th stages of spiritual advancement.

14. 9. चरमसरीरायारु—charama śarira means corporeal existence for the last time i. e. before salvation.

17. 25. करे—Imperative form, rather unusual. The alternative reading करो is identical with the impera. in Hindi.

17. 41. पयापंचवित्तो—पंचपदयुक्तः (°वित्तः, °वृत्तः वा). टि. The five padas are, णमो अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं, णमो उवज्झायाणं, णमो सब्बसाहूणं ।

17. 42. अयाराइवण्णं—etc. Recollecting the word 'अहं' his life passed away; सरं-स्मरन्, though the gloss explains it as रकारसहितं, and णहं as हकारः । It would be better if we could read रहं (letter र and हं) in place of णहं.

18. 9. पल्ल-पत्य—is a measure of time, for which see Tatt. Sutra chapt. III, J. G. Dict. Appx. D.

18. 10. अवही—अवधिज्ञान is one of the five kinds of knowledge 'मतिश्रुतावधिमनः पर्ययकेवलानि ज्ञानम् । अवधिज्ञान is direct knowledge circumscribed by द्रव्य, क्षेत्र, काल and भाव. See Tatt. Sutra I, 9.

18. 12 'His dress fastened over with a gold-knife' (कनककर्तरीगाढनेपथ्यः). कत्तरी is equivalent to Hindi कटार which formed a necessary part of a gentleman's dress. This fashion is now observed only in marriages when a bridegroom is necessarily dressed over with it. The word has been misunderstood by Dr. Gune who takes it to mean 'some war-like feat'. (See Bhavis. II, 2, 7; Sanat. 655, 3).

18. 13. तुरुक्ख-तुरुष्क is a fragrant aromatic resin of a Javanese tree. The name suggests that it was first introduced in India by the Turks. Hence it is also called Yāvana or Yavana-deśaja ('तुरुष्कः पिण्डकः सिल्लो यावनोऽपि' अमर. 'सिल्हकस्तु तुरुष्कः

## NOTES

स्याद् यतौ यवनदेशजः ; BNR. p. 107 ). In Vernacular it is called लौहवान or लोभान from Arabic ' *luban jawi* ' i. e. frank incense of Java, from which is also derived the English word ' benzoin ' ,

जक्ख क इ म-यक्षकर्म is a compound of various kinds of incense ' कर्पूरागरुकस्तूरी कक्कोलैर्यक्षकर्मः ' अमर. दम्प-दर्प musk.

18. 18. उ ङ्गे वि-उद्भाव्य raising up.

19. 12. सरा इ य-सरागा.

20. 11. ' He should leave the bed at sun-rise when the smaller beings, two sensed and others are still asleep '. सोहेइ-त्यजेत् equivalent to Marathi सोडणे; Hindi छोडना. Or we may split it as सो हेइ ( हा to abandon.)

20. 15. ति वि हे ण-त्रिविधेन मनोवाक्कायेन.

20. 16. This describes the कृतिकर्म ( क्रियाकर्म ) for which and its thirty two faults ( अइयार-अतिचार ) see Mūlācāra 601-607.

दो णदं तु जधाजादं वारसावत्तमेव य ।

चदुस्तिरं तिसुद्धं च किदियम्मं पउंजदे ॥ etc.

Āvarta is performed by joining the palms of both hands and giving them a circular motion from right to left. Three such āvartas and four nods of the head are performed towards each of the four directions at the time of Kṛtikarma or Śāmāyika ( see RKS. 139.).

20. 17. For the faults of तणुसग्ग-तनुसर्ग ( कायोत्सर्ग ) as a form of penance see Mūlācāra, 668 ff.

21. 5. ' Raising up ( the morsel of food ) he should offer it to the sage himself ' or we may read करे वि. i. e. should be offered in the sage's hand. ( See Mūlācāra, 820 ).

21. 6. स चि त्त-green vegetables are unfit for monks and so also fruits that contain much seed. ( See Mūlācāra 826 ). For other impurities and precautions of food see *ibid* chapt. VI ( 420-501 ).

21. 33-37. Various articles suitable for presentation to temples are named.

21. 39. The alternative reading पयंतु ( feast ending with milk ) suits better.

21. 41. Read the line as सुवीउ सुखेत्ते सुदिण्णु पयत्ते । ' Good seed, well sown in a good field, thrives. '

22. 7-11. The water pitchers used for his coronation-bath are fancied as clouds, Brahmins, teachers, paramours, divine trees, fools, singers, kirāta boys and heaps of glory, by means of paronomastic adjectives.

25. 14. सुक्कज्ञा ण-शुक्कध्यान pure meditation is one of the four kinds of Dhyāna, for which see Mūlācāra, 674 ff.

## ÑĀYĀKUMĀRACĀRIŪ

25. 15. दृढकम्मदुग्गंठि—The strong tie of the eight karmas ( ज्ञानावरणीय, दर्शनावरणीय etc. see Tatt. Sūtra. ).

25. 17. 'Instantly Anaṅga ( Nāga k. ) became absolved of his body and attained salvation having shattered cupid ( अनंगविदारकः ).

प्रश्न स्ति—

4. विवरि-विवृत्य, or it may be read विवरिवि दावइ, the sense remaining the same.

6. 'May rains shower whenever thought of.'

8. For पंचकलाणइं see II, 11, 2 notes.

10-12. 'Peace be to my parents named Keśava and Mugdhādevi, Brahmins of Kāśyapa gotra, who though devotees of Śiva, both died by the Jaina form of renunciation which destroys sin, having had their ears filled with the nectar of the teacher's words.' गुरु-दिगम्बर, टि.

14. The gloss paraphrases दंगइयहो as भद्रस्य. The name also occurs towards the end of Mahāpurāṇa of our author, where he appears to be one of the sons of Bharata ( होउ संति सुअणहो दंगइयहो ). See also introduction

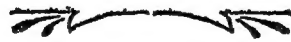
The six verses at the end eulogize Nanna, the author's patron and tell us once more that he composed the work at his request (see I, 3-4).

Verse 6. कव्व पिसल्ल-काव्यपिशाच, the poet's title occurs once before I, 2, 10. Even in Sanskrit Piśāca or Piśācikā, at the end of a compound, denotes excessive fondness e. g.

आयुधपिशाचिका—(Bāla Rāmāyana 4.)

आयुधपिशाची—(Anargha Rāghava 4. ).

The poet has justified the title by the volume and the quality of his poetry (see Intro.).



ADDENDA ET CORRIGENDA.

Chapter	Kad.	Line	For	Read
I	11	11	देसहो लेहि	देसहो लहु लेहि
„	17	3	जो कतह	जो कंतहे
„	„	16	धम्मिल्लगय	धम्मिल्ल गय
„	18	9	कर	कर
„	„	„	णयसंचार	णयणसंचार
II	1	5	अलिकेसहिं	अलि केसहिं
„	2	5	दाणंढुणिज्जरइ	दाणंढु णिज्जरइं
„	9	11	अजियमहंतहिं	अजिय महंतहिं
III	2	1	होई	होइ
„	„	16	तिक्खपक्खं	तिक्ख पक्खं
„	7	3	विलासिणी	विलासिणि
„	8	1	°णिग्घोस	°णिग्घोसें
„	„	4	पणइणि परिमिएण	पणइणिपरिमिएण
„	„	9	दिट्ठ णहं	दिट्ठणहं
„	„	17	मंचारुडियए	मंचारुडियए
„	13	1	कें म्हइं	कें तुम्हइं
„	17	13	वरकरिणा हिउ	वरकरि णाहिउ
„	„	16	पुप्फयंत दिसिं	पुप्फयंतदिसिं
IV	2	9	दिढ	दिढ
„	3	4	समत्तु	सम्मत्तु
„	„	7	कुत्थिउ	कुत्थिउ
„	5	9	घरु	घरु
„	13	4	जायवि	जाएवि
V	5	3	वंधंति	बंधंति
„	10	2	°वयणा	°वणणा
„	13	1	विहुसणु	विहूसणु
VI	4	1	अंतेउरु अंतेउरु	अंतेउरु अंते उरु
„	7	16	वाहिगइंदउ	वाहि गइंदउ
„	12	10	तुहुं	तुहुं
„	13	17	°हाणा	°हीणो
„	15	4	ससरु	ससरु
VII	4	12	पवत्तु	पवुत्तु
„	6	7	पहु भूमिं	पहुभूमिं

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		13	°कंचण कवयं°	°कचंणकवयं°
	7	2	सीसकइं	सीसकइं
	10	10	हुलिइं	हुलियइं
	10	1	°चउरंगणिवा	°चउरंग णिवा
	11	15	कुलसकंठ	कुलिसकंठ
WIII	2	6	णरुच्चइ	ण रुच्चइ
	3	1	पहवंत	पवहंत
	10	4	वट्टु	घिट्टु
	12	10	मइ कइवय °	मइकइवय°
	11	11	पालिपाइं	पालियाइं
IX	4	11	णायकुमारें	णायकुमारें
	20	17	तणु सग्ग°	तणुसग्ग°
	25	15	°कम्मट्टि°	°कम्मट्ट°
Pras'asti		12	सवणामइं	केसवणामइं
		13	°विसुद्धिदंगइयहो	°विसुद्धि दंगइयहो





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PĀHUDA-DOHĀ	



## PREFACE

out to me their two MSS. of the present work (MSS. A & B.). Facilities for collating the other three MSS. were secured for me by my friend Dr. Tarachand Gangawal, M. B. B. S., Palace Surgeon, Jaipur, Master Motilal Samghi, Sanmati-Pustakālaya, Jaipur, and Pandit Nāthuram Premi, Bombay. For this help I am greatly indebted to these gentlemen.

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I am thankful to Prof. V. V. Mirashi, M. A., Head of the Department of Sanskrit in the Nagpur University for kindly drawing my attention to the references to Nāgaloka in the Navasāhasāṅkacarita.

My obligations are due to all the authors whose works I have consulted, referred to or quoted from, mention of which will be found in the list of abbreviations.

I am very highly obliged to my friend Dr. P. L. Vaidya of Poona for his valuable suggestions and advice in the editing details and his inestimable help in getting the work printed in Poona. The distance between the editor and the printers would have caused a good deal of delay in the completion of the volume and would surely have affected its printing quality had it not been for Dr. Vaidya's presence on the spot and his keen interest in the matter. I am also thankful to the Manager and staff of the Shree Ganesh Printing Works, Poona, for doing their best in the execution of the work.

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With such co-operation as I have been receiving, I expect to be able to carry on the work of the series. Suggestions for improvement in any direction will always be very welcome.

King Edward College,  
Amraoti.  
1st December, 1932.

} HIRALAL JAIN

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- ISB—Inscriptions at Sravana Belgola by Narsimhacara, Bangalore, 1923.
- Jasa—Jasaharacariu of Puṣpadanta, Karanja Jaina Series Vol. I, 1931.
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- JG Dic.—Jaina Gem Dictionary by J. L. Jaini, Arrah, 1918.
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- JRAS—Journal of the Royal Asiatic Society.
- JSS—Jaina Sāhitya Saṃśodhaka, a Hindi Quarterly pub. from Ahmadabad.
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- Practical Path by C. R. Jain, Arrah. 1917.
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- Puṇyāśrava Kathā-koṣa, Hindi trans. by Nathuram Premi, Bombay, 1907.  
Rāmāyaṇa of Vālmiki.  
Rasātala or the Under-world by N. L. Dey, Calcutta, 1927.  
RKS—Ratna-Karaṇḍa-Śrāvaka-cāra of Samantabhadra with trans. by C. R. Jain, Arrah., 1917.  
Sāgāra-dharmāmṛta of Aśādhara, Manikacandra DJG No. 2.  
Sanat—Sanatkumāracarita of Haribhadra, ed. by H. Jacobi, Munchen, 1921.  
Sang. Rat—Saṅgita Ratnākara of Śārṅgadeva, Poona.  
SIJ—South Indian Jainism by Ramasvami Ayyangar, Madras, 1922.  
SKV—Studies in the Kāmasūtra of Vātsāyana by H. C. Chakladar, Calcutta 1929.  
SSG—Systems of Sanskrit Grammar by S. K. Belvelkar, Poona.  
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Var—Prakṛta Prakāśa of Vararuci, ed. by P. L. Vaidya, Poona, 1931.  
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श्रीमान् नागोसा रतनसा रायबागकर,  
अमरावती ।

# INTRODUCTION

## I. Critical Apparatus

The present edition of *Nāyakumāracarī* is based upon the following five MSS. fully collated :—

MS. A.

This MS. is deposited in the *Balātkāra-gaṇa Bhāndāra* of *Kāranja*. Leaves 88, size 11" x 5"; lines per page 9; letters in each line about 34; margin right and left 1½", top and bottom ¾". One inch-square space is left blank in the middle of each page. It bears the following colophon :—

शुभं भवति लेखकपाठकयोः । संवत् १५५६ वर्षे चैत्र शुदि १ शनावद्येह श्रीघनौघदंगे श्रीजिनचैत्यालये श्रीकुन्दकुन्दाचार्यान्वये भट्टारक श्रीपद्मनन्दिदेवास्तत्पटे भट्टारकश्रीदेवेन्द्रकीर्तिदेवास्तत्पटे भट्टारकश्रीविद्यानन्दिदेवास्तत्पटे भट्टारकश्रीमल्लिभूपणदेवास्तत्पटे भट्टारकश्रीलक्ष्मीचन्द्रोपदेशाद् हंसपत्तने त्रेहादा तद्भार्या वदी तयोः पुत्रः सांगण तस्य भार्या सोमाई एतेषां श्रीसांगणकेन लिखापितं ॥

( on the last page in another hand )

भट्टारकश्रीकुमुदचन्द्रपटे भट्टारकश्रीअभयचन्द्राणां पुस्तकम् । संवत् १७८५ वर्षे शाके १६५० कीलकनाम-संवत्सरे माघमासि प्रतिपत्तिथौ सोमधूसेन वमस संपदे सूरतिवंदिरे वांसुपूज्यचैत्यालये गिरनारयात्तागमनसमये भट्टारकश्री धरमचंद्रपट्टधारि-देवेन्द्रकीर्तिभ्यः रामजी संघाधिपपुत्र आणंदनाम्ना हूवज्ञ श्रावकेण दत्तमिदं पुस्तकं ।

From this colophon, we learn that the MS. was completed on Saturday, the 1st of the bright fortnight of Caitra, in Samvat 1556, equivalent to 1499 A. D., in the Jain temple at *Hamsapaṭṭana*, according to the instructions of *Bhaṭṭaraka Laxmicandra*, for whom we get the following geneology :—

Kundakundānvaya

Padmanandi

Devendrakīrti

Vidyānandi

Mallibhūṣaṇa

Laxmicandra ( A. D 1499:).

The subsequent history of the MS. is told in the additional note made later on the last page. The MS. belonged to *Abhayacandra* the successor of *Kumudacandra*. It was presented to *Devendrakīrti*, the successor of *Bhaṭṭaraka Dharmā-*

## NĀYAKUMĀRACĀRIU

candra, by a layman Ānanda son of Rāmji, at port Surat, at the time of the former's pilgrimage to Girnara on the 1st of Māgha. in Samvat 1785, Śaka 1650 Kīlaka Samvatsara, equivalent to A. D. 1729. This appears to be the time when the MS. migrated to Kāranjā, its present home.

### Peculiarities of the MS.

1. Nasal ण occurs four times as frequently as न.
2. It shows a partiality for ए in absolute forms such as णिसुणेवि, करेवि etc., and in the seventh-case-ending such as भंडणे, भवणे etc.
3. It omits a number of lines that are found in MSS. D and E.
4. It bears glosses on the margin like B and D. About this gloss, more will be said in the sequel.

### MS. B.

This MS. also belongs to the Balātkāra-ḡaṇa Bhāṇḍāra of Kāranjā.

Leaves 136; size 11" x 5"; lines per page 7; letters per line about 28; margin right and left 1½", top and bottom 1". It has no original colophon and no date. At the end, in second hand, we read भट्टारकश्रीकुमुदचंद्र त० भ० श्रीधर्मचंद्रस्येदं ।

This Kumudacandra is probably the same as the one mentioned in A and Dharmacandra a co-disciple of Abhayacandra. If this is true, the MS. existed about 1729 A. D. It agrees, almost through-out, with A in its readings and other peculiarities, and bears similar glosses. It is on very thin paper and is now fast wearing out.

### MS. C.

This MS. belongs to the Terāpanthī temple of Jaipur. Leaves 49; size 11" x 5"; lines per page vary from 12 to 14; letters in each line about 44; margin all round 1". It bears the following colophon :—

संवत् १५५८ वर्षे श्रावण सुदि १२ भौमे ॥ ७ ॥ श्रीगोपाचलगढदुर्गे तोमरवंशे अश्वपति गजपति नरपति राज्यत्रयाधिपति महाराजाधिराज श्रीमानसिंघदेवाः तद्राज्यप्रवर्तमाने श्रीमूलसंघे बलात्कारगणे सरस्वतीगच्छे कुंदकुंदाचार्यान्वये भट्टारकश्रीप्रभाचन्द्रदेवाः तत्पेटे भट्टारकश्रीपद्मनंदिदेवा भट्टारकश्रीशुभचंद्रदेवा भट्टारकश्रीजिनचंद्रदेवाः तदान्नाये जैसालान्वये साधु साचाइ भार्या करमा तत्पुत्र ४ ( family details ) एतेषां मध्ये द्योमा इदं नागकुमार पंचमी लिखापितं ज्ञानावरणीकर्मक्षयार्थं । ज्ञानवान् ज्ञानदानेन etc.

From this we learn that the MS. was completed on Tuesday, the 12th of the bright fortnight of Śrāvaṇa, in Samvat 1558, equivalent to 1501 A. D., at Gopācala ( Gwāliar ), during the reign of Mahārāja Mānasimha of Tomara dynasty. It was written for a layman of the Jaisawala family which had, for its spiritual guidance, the following line of teachers :—

## CRITICAL APPARATUS

Mūlasaṅgha. Balātkāragāṇa, Saraswatīgaccha, Kundakundānvaya

|  
Prabhācandra

|  
Padmanandi

|  
Śubhacandra

|  
Jinacandra

It agrees with AB in the use of न and in the omission of a number of lines. But in readings it generally agrees with E. It bears no notes on the margin.

MS. D.

This MS. also belongs to the Terāpanthi temple of Jaipur. Leaves 71; size 11½" x 4½"; lines per page 10; letters per line about 37, margin all round 1". It bears the following colophon:—

संवत् १६०३ वर्षे शाके १४६७ प्रवर्तमाने महामाङ्गल्यभाषाढमासे कृष्णपक्षे द्वितीयातियौ उत्तराषाढ-  
नक्षत्रे तैत्तलकरणे श्रीमूलसंघे नंद्यान्नाये वलात्कारगणे सरस्वतीगच्छे श्रीकुन्दकुन्दाचार्यान्वये भट्टारकश्रीपद्मनंदिदेवा-  
स्तत्पट्टे भट्टारकश्रीशुभचन्द्रदेवास्तत्पट्टे भट्टारकश्रीजिनचन्द्रदेवास्तत्पट्टे भट्टारकश्रीप्रभाचन्द्रदेवास्तत् शिष्यमंडलाचार्य  
श्रीधर्मचन्द्रदेवास्तदाप्ताये तक्षकपुरवास्तव्ये सोलंकीराजाधिराज राजश्रीरामचन्द्रराज्ये श्रीआदिनाथचैत्यालये  
खंडेलवालान्वये वाकुलीवालगोले सा. पाल्हा तद्गर्भा गौरी तत्पुत्र सा. न्येमा (family details) एतेषां  
मध्ये सा. नेता भार्या लाङ्गमदे तृतीय सा. ठाकुरभार्या दाडिमदे तथा इदं शास्त्रं पञ्चमीत्रत-उद्योतनार्थ  
लिखापितं धर्मचन्द्राय दत्तं । ज्ञानवान् ज्ञानदानेन etc

From this we learn that the MS. was completed on the 2nd of the dark fortnight of Aṣāḍha. in Saṃvat 1603, Śaka 1467. equivalent to 1546 A. D. It was copied for a layman of Bākliwāla family of the Khaṇḍelawāla caste, a resident of Takṣhakapur (Taxila), in the kingdom of the Solamki king Rāmacandra. He had for his spiritual guidance, the following line of teachers:—

Mūlasaṅgha, Nandi-āmnāya Balātkāragāṇa, Saraswatīgaccha,

Kundakundānvaya

|  
Padmanandi

|  
Śubhacandra

|  
Jinacandra

|  
Prabhācandra

|  
Dharmacandra (To whom the MS. was presented).

It will be seen that this carries the line given in the colophon of MS. C, two successions further.

## ŪĀYĀKUMĀRĀCĀRIU

The MS agrees in its peculiarities with A and bears glosses like it on the margin. But it has all those additional lines that are found in E. These are mostly given in the margin. It even gives a few lines peculiar to it alone.

### MS. E.

This MS is deposited in Bābā Dulicand's Bhāṇḍāra in Jaipur and belongs to that section of the collection which was acquired from Saṅgāner Bhāṇḍāra. Leaves 55; size  $10\frac{1}{2}'' \times 4\frac{1}{4}''$ ; lines per page vary from 13 to 15; letters per line about 35. It bears the following colophon:—

सं. १५१९ जेष्ठ वदि १२ चंद्रे ॥ आदौ ॥ जेष्ठ सुदि ५ ॥ गुरौ संपूर्ण भवत् ॥ वागर देसे । झुंझुणूग्राम-  
नगा श्रीआदीश्वरवरचैत्यालये । सरस्वतीगच्छे श्रीमूलसंघे लंवेचू बुढेले गोत्रे लिखितं पंडितं सा. महाराज चौधरी  
सा. भीषमसुत । कर्मक्षयानीमित्तं ॥ संकोडियकरचरणा etc.

From this we learn that the MS. was begun on the 12th of the dark fortnight and completed on the 5th of the bright fortnight of Jyēṣṭha in Samvat 1519, equivalent to 1462 A. D. in the Ādiśvara temple at Jhunjhunū in Vāgara country, by one Pandit Mahārāja Caudhari son of Bhiṣama, of Vuḍhele family of Lamvecu caste.

This MS. is the most interesting of all, as it is the oldest and has many features that distinguish it from the rest.

1. It has ण instead of न throughout.
2. It shows a great partiality for इ in preference to ए in the absolute forms and the seventh case-ending e. g. वंदिवि, सुणिवि, चित्ति, मज्झि etc.
3. It frequently avoids the insertion of य or व between two vowels unlike all the other MSS, e. g. सुअण for सुयण; पहाओ for पहावो.
4. It omits the author's praśasti which all the other MSS. give at the end, and like C, bears no glosses on the margin.
5. Where its readings differ from the constituted text, it agrees more frequently with C than the others.
6. It has many lines which are not found in ABC and are added in D only in the margin.

From the description of the MSS. given above, it will be seen that they are fairly representative of the manuscript-tradition of Ūyāyakumārācarīu over a very wide area. Of the four MSS. mentioning their place of copying, one comes from Gujrāt, another from Gwāliar (Central India), the third from Punjāb and the fourth from Rājaputānā. They fall into two groups, AB and CE, D forming a link between the two, agreeing with the former in orthography and the glosses, with E in the matter of additional lines and frequently agreeing with this or that in its readings.

## THE POET AND HIS PATRON

### 2. Text--constitution.

I have followed the following principles in constituting the text of Nāyākumāracarīu :—

1. I have, as a rule, adopted in the text the reading on which all or most of the MSS. agreed. But in a few cases the reading of two or even one MS is preferred to that of the majority where it seemed to be justified by the superiority in sense and suitability. For the same reason, I have even given a tentative reading in preference to the agreed reading of all the MSS. This, however, has been done in a very few cases, and there also when the change made was of one letter only.

2. As the MSS. that use ऩ are not at all consistent in its use and as no principle can be evolved from them for discriminating between ऩ and ञ, the latter has been used throughout, for the sake of uniformity, and the variations have not been recorded.

3. The MSS are somewhat, inconsistent in the use of व and व. In this case the choice has been made according to the Sanskrit or vernacular equivalents and the variants have not been recorded.

4. च्छ and त्थ are found so written in the MSS. as to be frequently indistinguishable. Generally it has been easy to find out which of them is meant, but the problem has, sometimes, become puzzling when either gives sense, for example वित्थिष्ण or वित्छिष्ण in 1, 3, 5. In such cases only, the alternative reading is included in footnotes, otherwise not

5. व्ख, ड् and ड् have been frequently found written as double ख, double ठ and double ढ. These also have not been noticed in the footnotes.

6. The MSS. show some inconsistency in the insertion of य between two vowels and MS. E, as said above, generally avoids it. These variations have, in some cases, been noted but frequently ignored.

7. As we have no device to distinguish short ए from long ए and as readings vary between short ए and ए the latter has, generally, but not invariably, been used where the metro required a short vowel. These variations have been ignored in the footnotes.

8. Variations due to obvious mistakes and slips of the copyist have not been noted, but readings of doubtful meaning have been.

9. Other minor variations such as of ॠ and ॡ and of anusvāra have been ignored.

In all other cases the variants have been carefully recorded.

### 3. The Poet and his Patron.

Much information about the parentage and the works of the author has already been published (C. P. Cat. intro. and extracts; AUS. p. 157-185; JSS vol.

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II, p. 57-80, 146-156; JJ 1st Oct. and 1st Nov. 1926; Jasa. Intro. ). From these the following facts about the author and his works can be gathered :—

1. Puṣpadanta was the son of Keṣavabhaṭṭa and Mugdhādevi, Brahmins of Kāśyapa gotra,

2. He travelled to Mānyakheṭa from somewhere and was patronised by Bharata, and later, by his son Nanna, both ministers of Kriṣṇarāja alias Vallabharāja, who may be identified with Kriṣṇarāja III of the Raṣtrakūṭa dynasty of Mānyakheṭa.

3. The poet mentions the following three historical events of his time :—

(i) The king of Mānyakheṭa, here called Tuḍigu, killed the Cauḍa king (identified with Rājāditya Cola killed by Kriṣṇa III in A. D. 949 ).

(ii) The king of Dhārā burnt Mānyakheṭa. This king is identified with the Parmār prince Harṣadeva.

(iii) A severe famine razed over Mānyakheṭa. This event is surmised to have followed the raid of the capital by Harṣadeva (Jasa. IV, 31,8).

4. Three works of the author have so far been discovered, Mahāpurāna or Tisaṭṭhi-purisa-guṇālaṅkāra in 102 chapters, Jasaharacariu in 4 chapters and Nāyakumārācariu in 9 chapters.

5. The author began his Mahāpurāna in Siddhārtha Samvatsara and completed it in Krodhana Samvatsara, Āshādhāṣukla 10 Sunday the 11th June, 965 A.D. In the present work the author mentions Kriṣṇarāja as still ruling at Mānyakheṭa. For his successor Khoṭṭigadeva we have a stone inscription dated in the Śaka year 893 = A. D. 971. This date, therefore, is the *terminus ad quem* for the composition of our work.

6. In the Mahāpurāna Puṣpadanta describes himself as of tender constitution and ugly appearance, homeless, dressed in rags and barks, bathing in rivers and pools and sleeping on bare ground. Never-the-less he was equanimous towards the rich and the poor and friendly to all. He had a high sense of self-respect and was excessively fond of poetry as is shown by the epithets *Ahimanameru* and *Kavvapisalla* which he frequently uses for himself in all his works, though they were originally given to him by his critics some of whom, however, did not omit to decry him, 'केण वि कव्वपिसल्लउ मण्णिउ केण वि यद्दु मणिवि अवगण्णिउ ।'

I shall now confine myself to what the author says about himself in the present work and the circumstances that led him to compose it. In the colophon of each Sandhi we are told that it is the work of Mahākai Pupphayanta, Sanskrin Puṣpadanta. At the beginning of the work the poet introduces himself as t-he sot of Muddhāi, Skt. Mugdhādevi, and Keṣavabhaṭṭa of Kāśyapa gotra. He was residing in the house of Nanna in the city of Mānyakheṭa when two persons Nāilla and Silaiya, pupils of one Mahādadhi approached him, eulogised his talents and expressed their desire to hear from him the story of Nāgakumāra, illustrating

## THE POET AND HIS PATRON

the fruit of observing the fast of Śri-pañcami. He was also requested to the same effect by Nanna the minister of Vallabharāya, and Nāilla and Silaiya urged him to associate the work with the name of Nanna. The poet acceded to their request and began the story.

Four, out of the five MSS. used, give at the end what is called the author's Praśasti. Besides the usual information about his parentage, the author here records something that has not been told anywhere else. He tells us that his parents were at first devotees of Śiva but "they had their ears filled by the ambrosia of the teacher's words and so they died by the Jaina form of renunciation." We have here, no doubt, the mention of the conversion of Puṣpadanta's parents from Śaivism to Jainism.

Puṣpadanta has, in all his works, profusely eulogised his patrons. In the Mahāpurāṇa he tells us that when he reached Mānyakheta, he was received with great honour by Bharata, the king's minister who kept him in his own house and induced him to write poetry. The Mahāpurāṇa is dedicated to him ('*Mahābhavva-Bharata-anumantia*' approved by the noble Bharata). Bharata was a Brahmin of Kaundinya gotra. His father's name was Aiyana or Annaiya, mother's Śridevi and wife's Kundabbā or Kanakadevi. He had seven sons, Devalla, Bhogaḷa, Nanna, Sohaṇa, Guṇavarma, Daṅgaiya and Santaiya. Of these Nanna seems to have succeeded his father, either because his elder brothers died premature or because of his superior talents. Two works Jasaharacariu and Nāyakumāracariu are dedicated to him, the former being called Nanna-kannāharana, an ornament to the ears of Nanna, and the latter 'Nanna-nāmankia' stamped with the name of Nanna. He has been highly eulogised in Kaḍavaka 3 and 4 of Chap. I of the present work. One of his adjectives, Vicchinna-Sarāsai-Bandhava, seems to me to suggest that Nanna took particular interest in the revival of Prakṛta poetry which was going out of use as we know that almost all of the Jaina authors who lived immediately before Puṣpadanta, for example, Jinasena, Guṇabhadra, Somadeva, Akalaṅka and others, wrote in Sanskṛta. Of the other brothers of Nanna, Sohaṇa and Guṇavarma or Guṇadharmā, while yet young, had a hand in inducing the poet to compose the Nāyakumāracariu and Daṅgaiya is mentioned in the ending eulogy. The office of ministership was hereditary in the family but there seems to have been an interruption just before Bharata who is said to have restored the family to the position which it had lost. In the verse prefixed to the second chapter of Jasaharacariu, mention is made of Nanna's sons. Thus, in Puṣpadanta's works we find mention of the four generations of this illustrious family, associated with the ruling dynasty of Mānyakheta during the tenth century.

We are not sure that we have discovered all the works of Puṣpadanta. Hemacandra, in the commentary to his *Deśināma-mālā* mentions *Abhimāna-cinḥa* five times (I, 144; VI, 93; VII, 1; VIII, 12, 17.) and quotes from his *Sūtra-pāṭha* and *Vṛtti* which appear to be some lexicographic works of Deśi words like the works of Dhanapāla and Hemacandra. *Abhimāna-cinḥa* does not seem to be a proper name but a title like the *Abhimāna-meru* of our poet. It is not unlikely



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that the two be identical, in which case our author can be credited with the authorship of a lexicography also. Similarly, the author of *Śivasimhasaroja* mentions a poet named 'Puspa' who wrote a work on *Alamkara* in Dohā metre about V. S. 700. (See 'Hindi' by Badrinath Bhaṭṭa, page 17). No wonder if here also our author be meant. The points, however, must be left here for further research in future.

### 4. Manyakheta—a literary centre.

Manyakheta, where the present work as well as the other two works of our author were composed, has been identified with Malkhed (N. Lat. 17° 10' ; E. Lon. 77° 13') included in the Hyderabad territory of his Exalted Highness, the Nizam of Hyderabad. It was known to the Arab writers as *Mankir*. It is not now 'the champion of the beauty of the celestial city, crowded with people and with flower gardens' as it was in the time of Puṣpadanta: it is in ruins, the site being marked by a small village. The capital was founded by Amoghavarṣa of the Rāṣṭrakūṭa dynasty in 815 A. D. and it continued to flourish till the dynasty was supplanted by the Cālukyas about 973. During this period of more than a century and a half, it formed a great centre of literary activities and revival of Jaina learning. Amoghavarṣa had clear Jaina tendencies. He is said to have worshipped the feet of Jinasena who wrote the Sanskrit *Ādipurāna* and the *Pārśvābhyudaya Kāvya* under his patronage. He is associated with the large commentary on the grammar of Śākaṭyāna which has been called *Amoghavṛtti* after him. It was under him that Mahāvira made his great contribution to the development of Mathematics by writing his *Gaṇitasāra*. He himself is said to have written the *Kavirājamūrga*, a work on poetics, in Kanarese. He is the author of that beautiful little *Kāvya*, *Ratnamālikā*, which, according to his own statement, 'he composed when he had abdicated the throne on account of the growth of ascetic spirit in him' (Bhand. Re.) It was during the reign of Krishna II that Guṇabhadra completed the work of his teacher Jinasena by writing the *Uttarapurāna*. The reign of Krishna III saw the appearance of the *Jwālāmālīni-kalpa* of Indranandi 939 A. D., the *Yaśastilaka Campū* of Somadeva in 959 A. D., and above all, the works of our author. The famous Kanarese poet Ponna also flourished under him and was honoured with the title of: Ubhaya-bhāsā-cakravartī by the king himself. Indrarāja IV of the dynasty is said to have renounced his kingdom like his ancestor Amoghavarṣa, and ended his days according to the Jaina form of renunciation. Numerous Jaina temples at Śravaṇa Belgola and other places in the South record the munificence of the descendants of Amoghavarṣa in the service of Jainism. It was this fame of the Rāṣṭrakūṭas which must have attracted Puṣpadanta to their illustrious capital which 'scraped the sky by its mountain-like high palaces' and which, in the poet's own words, was—

‘ दीनानाथधनं सदावहुजनं प्रौत्फुल्लवल्लीवनं  
मान्याखेटपुरं पुरंदरपुरीलीलाहरं सुन्दरम् ’ ।

(See EHD. p. 93-96 ; EHI. p. 387 ; Bhand R. Vol. II ; EC. Vol. II ; JSS. Intro. p. 75-80).

## POPULARITY OF THE HERO

### 5. Popularity of the hero

Nāgakumāra is recognised by the Jains as one of the twenty-four Kāma-devas, i. e. the most beautiful persons that ever lived. Our author has, therefore, called him by all the different names of Cupid, such as Kāma, Madana, Anaṅga, Jhaṣaketu and the like. He is said to have attained his personal charms and heroism by observing the fast of ŚrīPañcami in his previous birth. It is no wonder, then, that various authors tried to write the account of his life in different languages at different times. Besides the present work, I have been able to discover the following authors and works or their mention in the works of others.

1. Tribhuvana Svayambhū wrote '*Pancamicariam*.' This work has not so far been discovered, but the mention of it is found in the introductory part of *Paumacariu* of Svayambhū—*तिहुयणसयंभुरइयं पंचमिचरियं महच्छरियं*. We are told in the same work that Svayambhū left his work incomplete and it was completed by his son Tribhuvana Svayambhū. As Puspadanta has mentioned Svayambhū in his *Mahāpurāna*, this work seems to have preceded the present work, though, in that case, it seems rather strange that no mention of it is found here. This work also seems to have been written in Apabhraṃśa.

2. Jayadeva wrote the life of Nāgakumāra as we know from the mention of Malliṣeṇa ( see below ).

3. Malliṣeṇa wrote *Nāgakumāracarita* in five cantos. The author, who styles himself as Ubhayabhāsā-cakravartī, says that he has rendered in Sanskrit verses what Jayadeva and others wrote in prose and verse. The beginning of the work is—

श्रीनेमिं जिनमानम्य सर्वसत्त्वहितप्रदम् ।  
वक्ष्ये नागकुमारस्य चरितं दुरितापहम् ॥ १ ॥  
कविभिर्जयदेवाद्यैर्गद्यैः पद्यैर्विनिर्मितम् ।  
यत्तदेवास्ति चेदत्र विषमं मंदमेधसाम् ॥ २ ॥  
प्रसिद्धसंस्कृतैर्वाक्यैर्विद्वज्जनमनोहरम् ।  
तन्मया पद्यबन्धेन मल्लिषेणेन रच्यते ॥ ३ ॥

Other works attributed to this author are '*Padmāvatīkalpa*', *Brahmavidyā* and *Ādipurāna* ( JG 216 ; JSA 381-384 ). The author is probably identical with the ascetic commemorated by the Malliṣeṇa Praśasti at Śravaṇa Belgola ( ISB 67 ; JSIS 54 ). There are several MSS. of this work at Kāranjī ( CP Cat. ) and elsewhere. It has been noticed in the MAR. 1924. The story in this work is in substantial agreement with that of our work

4. Dharasena wrote *Nagakumaracarita* in Sanskrit verse in eight cantos. The Kāranja MS. of this work is slightly incomplete going upto 16th verse of canto 8th. But other complete MSS are also known to exist.

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Beg. नेमिं नमत्सुराधीशमुनीशमनघश्रियम् ।  
नत्वा नागकुमारस्य वक्ष्ये संक्षेपतः कथाम् ॥

The author is probably identical with the author of the homonymous lexicography known as *Viśvalocanakoṣa* or *Muktāvalikoṣa* (ed. Nāthārāṅga Gāndhi, Bombay 1912 ).

5. Rāmacandra Mumukṣu wrote *Punyāśrava-kathā-koṣa* in Sanskrit verse. It contains fiftysix stories illustrative of the fruit of various religious fasts and practices amongst which is also to be found the story of Nāgakumāra Kāmadeva, which is in substantial agreement with our story. MSS. of this work are found at several places. A Hindi prose translation of the work is published (trans. by Nathuram Premi, Bombay 1907 ).

6. Candrasāgara Brahmācāri is said to have written Nāgakumāra-ṣatpadi in mixed Sanskrit and Kanarese, six thousand śloka in extent (JG 79 ).

7. Jina Muni is said to have written *Nagakumaraṣatpadi* in Sanskrit with a commentary in Kānyakubja Bhasā ( JG 98 ).

8. Dharmadhara is said to have written *Nagakumara-katha* ( JG 137 ).

9. Mallibhusana Bhaṭṭāraka is said to have written *Nagakumara-carita* about Saṃvat 1510. He is also said to be the author of *Bhairava-Padmavati-Kalpa*, *Patrakesari-kathā*, *Śrīpālacarita* and *Sajjanacittavallabha* ( JG 215 ).

10. Malliseṇa is said to have written Nāgakumāracarita in Kanarese. A MS. of this work, consisting of fifteen palm-leaves, is deposited in the Jaina-Siddhānta-Bhavana, Arrah (JSA 378). The work is said to be one thousand śloka in extent. This author is probably identical with No. 3 above, who is said to be Ubhaya-bhāsā-cakravartī i. e. master of two languages, probably Sanskrit and Kanarese.

11. Bāhubali Kavirājahaṃsa wrote *Nagakumara-carita* in Kanarese. A MS. of the work consisting of sixtytwo palm-leaves is deposited in the Jaina Siddhanta-Bhavana, Arrah (JSA 379 ).

12. Ratnakara Kavi wrote *Nagakumara-carita* in Kanarese. A MS. of this work, consisting of 126 palm-leaves, is deposited in the Jaina-Siddhanta-Bhavana, Arrah ( JSA 380 ).

13. There is a *Nagakumarakavya* in Tamil ( SIJ p. 103 ).

14. Nathamala Vilāla wrote *Nagakumara-carita* in Hindi verse. He is said to have lived at Bharatapur and written about Saṃvat 1834 = 1777 A. D. He is credited with the authorship of four other works. *Jinagunavilasa*, *Siddhanta-sara*, *Jivandhara-carita* and *Jambūsvami-carita*. ( JG 7; HJSI p. 80.)

15. Gopilāl wrote *Nagakumara-carita* in Hindi verse. He is credited with the authorship of two other works ( JG 22 ).

16. Udayalāl Kaśliwāla translated the work of Malliseṇa in Hindi prose ( pub. Bombay, 1913 ).

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17. An ancient prakṛta work of unknown date, Nivvāna—kānda, mentions Nāgakumāra as a great sage who, along with his two associates Vyāla and Mahāvyaāla attained salvation from the Aṣṭapada mountain (pub. Bombay 1914).

गायकुमारमुनिदो वालमहावाल चैव अज्ज्ञेया ।

अष्टाव्यगिरिसिहरे णिव्वाण गया णमो तेसिं ॥ १५ ॥

18. An Apabhraṃśa work Sāvayadhammadohā mentions Nāgadatta as having attained heaven by the observance of a fast and subsequently reborn as Nāgakumāra—

उववासहु इक्कहु फलइं संबोहियपरिवार ।

णायदत्तु दिवि देउ हुउ पुणरवि णायकुमार ॥ १११ ॥

The above list can not be claimed to be exhaustive, but it is sufficient to show how popular the story of Nāgakumāra has been with Jaina authors from ancient times down almost to the present day. It is probable that some authors utilized the theme prior to Puṣpadanta, but unless and until their works are discovered and their date is determined, the present work can claim to be the oldest on the subject.

### 6. The Poet's Education.

In the introductory part of his Mahāpurāṇa, Puṣpadanta says that he had seen nothing of the works of Akalaṃka, Kapila, Kaṇacara, Pātañjali, Bhāsa, Vyāsa, Kālidāsa, Svayambhū, Śri Harsa, Bāṇa, Rudraṭa, Nyāsakāra, Piṅgala and many others. But he has completely belied himself in his works. I shall here confine my remarks to the present work alone to show that its author was familiar not only with the Hindu, Buddhist and Jaina religion, philosophy and mythology but also with all those technical branches of literature, a knowledge of which formed a necessary part of the equipment of an accomplished poet in ancient India.

As might be expected, the poet shows a thorough grasp of the tenets of the Jaina faith to which he turns frequently but which he has particularly mentioned once (I, 12) and expounded twice (IV, 2-4; IX, 12-14). On these sections of the work, the reader will find in the notes numerous references to the works of Kunda-kundācārya, Umāsvami, Samantabhadra and Vattakera, some of the most ancient Digambara Jaina writers, showing that our poet was well read in them. Once (IX, 5,5) we find mention of the two questions, namely wearing cloth and eating food during the stage of omniscience, round which ranges a long controversy between the two sections of the Jain community the Digambaras and the Śvetāmbaras. Various doctrines and beliefs of the Hindu and the Buddhist religions have been mentioned and commented upon in seven passages (5 to 11) of chapter nine. Systems of philosophies such as Sāṃkhya, Mīmāṃsā, Kṣaṇikavāda, Sūnyavāda, and Īśvaravāda and some of their founders Kapila, Akṣapāda, Kaṇacara and Sugata are named. Even the materialist school of Bīhaspati has not been overlooked (IX,11).

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For poetic embellishment the author has drawn considerably upon the Hindu mythology contained in the Purāṇas. Brahmā has been called the 'Lotus-born' and 'aja' (I, 5, 10; IX, 7, 5) and Rudra or Śiva figures with his consort Pārvati, his three eyes, his trident, his bowl and garland of skulls. The stories of his burning of Cupid and cutting off the head of Brahma also come in for review (III, 14, 9; IV, 12, 9; VIII, 6, 2; IX, 7, 5). Similarly Visnu appears with his consort Lakṣmi and the cowherd-maids (Gopis) and his lifting up the Govardhana mountain and slaying of Madhu and Śiśupāla are familiar events to the poet (III, 7, 16; VII, 3, 9; VII, 15, 3; VIII, 4, 13; VIII, 16, 6; IX, 3, 8). The lifting of the earth by the boar, the churning of the ocean by the gods and the earth being supported on the hood of a serpent are also within his knowledge (I, 4, 8-10; VII, 1, 6). Other gods such as Indra and his consort Paulomi, Yama Vaivasvata and Kubera or Dhanapati find frequent mention while Brhaspati's learning and his defeat by his rival, Rambha's personal charms and Cupid's flower arrows have received our poet's recognition (I, 4, 2; IV, 6, 8; IV, 6, 15).

For the same purpose the Mahābhārata and the Rāmāyana have been freely drawn upon. The five fiery Pāṇḍavas and their destruction of the Kaurava forces, Arjuna's going to Droṇa for instructions and his enmity with Karṇa, the liberality of the latter and his fight against his own brothers, the purity of the character of Bhīṣma and his turning away from the battle-field, the righteousness of Yudhiṣṭhira and his troubles of exile, and Vṛkodara with his mace serve the poet for his similes and metaphors (I, 4; II, 14, 12; III, 14, 4; IV, 10, 17; VIII, 15, 1-4). He mentions Arjuna as Nara and Karṇa as Ravinandana which shows that he was not deriving his knowledge of the Bhārata story exclusively from the Jaina books. He mentions Rāma and Sitā as ideal man and woman, Sugriva and Hanumat as waiting upon Rama and Hanumat's loyalty for his master though he was a monkey, and Rāvana's fighting the forces of the gods (I, 4, 3; IV, 6, 8-9; IV, 11, 2.) His allusion to the death of Ravana at the hands of Lakṣmaṇa (III, 14, 5) is clearly derived from the Jaina Padmapurāṇa, but his probable reference to Vaśiṣṭha's falling into trouble for his hospitality to Viśvāmitra can be from no where else than Valmiki's Rāmāyana (III, 3, 3, see notes).

The poet's reference to three buddhis, three śaktis, pañcāṅga mantra, ariṣadvarga, seven vyasanas and seven rājyaṅgas shows his knowledge of works on state-craft such as Kāmandakīya Nītisāra and Kauṭīliya Arthaśāstra (1, 8).

Some of the poet's similes are derived from the stellar region; for example, his pun on kumbha as water jar and the constellation aquarius or the elephant's temple and the constellation in union with Saturn, on Hasta as the elephant's trunk and the constellation Carvus in union with the moon. He also speaks of the Sun being eclipsed by Rāhu and of Yuti, that is confluence of planets, as auspicious (I, 10, 2; III, 17, 9-12; VII, 8, 5; IX, 2, 5.)

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The description of the limbs of Nāgakumāra's body is in accordance with Varāhamihira's description of Mahāpurusalakṣaṇa ( III, 4 see notes ), while the mention of the various fine and useful arts in III, 1, and the handling of amorous situations in other parts of the work presuppose a knowledge of works on erotics such as Vātsyāyana's Kāmasūtra.

The kinds of flowers mentioned in the work are *kamala* ( lotus ), *kuvalaya* or *indīvara* ( blue lotus ), *kumudīni* ( lily ), *sthala-padmā* ( ionidium suffruticosium ), *campaka* and *nṛpa-campaka* ( sweet-scented calophyllum ), *jūti* or *mūlati* ( jasminum grandiflorum ), *jūhi* skt. *yūthikū* ( jasminum auriculatum ), *ketaki* ( pandanus odoratissimus ), *punnāga* ( ochrocarpus longifolium ), *tilaka*, *bakula* ( surinum medlar ), and *mandāraka* ( calotropis gigantea ). The kinds of grass mentioned are *ṛṣa*, *dūrvā*, *kuśa* and *kaseru*, the last as particularly dear to boars. Other trees and plants that have found mention in the work are, *nyagrodha* or *vata* ( banyan ) *pippal* ( ficus religiosa ), *sallaki* ( boswellia therifera ), *pīlu* ( salvadara persica ), *śalu* ( vaterisindica ), *sahakara* or *mūkanda* ( mango ), *rūi* ( gigontic swallow-wart ), *kadali*: ( plantain ), *iḥṣu* and *pundrekṣu* ( kinds of sugarcane ) and *drākṣa* ( grapes ). Among corns are mentioned *salī* or *kalama* ( rice ), *yava* ( barley ), *yavanūla* ( great millet ), *mudga* ( green grain ) and *lankeśa* or *caṇaka* ( gram. )

The domesticated animals mentioned are *go* ( cow ), *Dhavalā* ( bullock ) *mahiṣa* ( buffalo ), *aśva* ( horse ), *gaja* ( elephant ), *boḥkaḍa* skt. *chāga* ( goat ), *karabha* ( camel ) and *khara* ( donkey ); wild animals, *simha* ( lion ), *vyaghra* ( tiger ), *kola* ( boar ) and *harīṇa* ( deer ) and birds *hamsa* ( swan ), *vaka* ( crane ), *śuka riṇcha* or *kīra* ( parrot ), *kokila* ( cuckoo ), *ghāra* skt. *grādhra* ( vulture ), *śikhi* ( peacock ), and *chakravaka* ( ruddy goose or duck ). Of these, the elephants are said to be specially fond of *sallaki*. the goat of *rui* and camel of *pīlu* ( see VII, 2 text and notes ).

Turning now to the poetic qualities of the work we find that it is full of beautiful similes and metaphors drawn from the whole range of Aryan mythology and history and frequently, and more effectively from the poet's own observation of nature and human experience. I shall here draw attention of the readers only to one or two typical and significant similes. The pitched up tents of Nāgakumāra's camp looked like the shaven heads of slave-girls ( VII, 1, 15 ). The Pāndyan princess did not like any suitor as a person with his mouth burnt with slake-lime ( of his betel ) does not like boiled rice ( VIII, 2, 6 ). Nāgakumāra liked Laxmimati as a beggar Brāhmin likes the Saṅkrānti ( an occasion for alms-giving IX, 2, 6 ); he was fond of her as a grammarian is of the derivation of words ( IX, 2, 9 ). The descriptions of the Magadha country and the town of Rajagṛha ( 1, 6-7 ), of Pṛthvidevi as a bride ( 1, 17, ) of the march of the army and its encampment ( VII, 1-5 ) and of the battle scenes ( IV, 15; VI, 14; VII, 7; VIII, 15 ) are beautiful and fascinating. The poet is particularly fond of *yamaka* and *ślesa* some striking examples of which are found in the description of the women of Rajagṛha going to worship the Jina ( 1, 10 ), of the vicious horse ( III, 14, ) of the feast given by Vanarāja ( VI, 9 ), of the resolve of Arivarma's warriors ( VII, 6 ), of the arrows of Sukaṇṭha and those

of Nāgak. (VII, 14), of the bunyan tree (VIII, 9), of the submission of the warriors and marriage of the maidens (VIII, 16), and of the water jars used for the coronation of Nāgak. (IX, 2). The poet's play upon the word vāraṇa (II, 5, 3-4) and on baddha (VII, 9) and the series of similes describing Nāgakumāra's liking for Laxmimati (IX, 2) together with the above mentioned examples of yamaka and sleṣa exercise the mind as well as entertain it, by exhibiting all the elegance and ornamentation of artificial poetry. In fact the whole work is teeming with sweet alliterations, appropriate and striking paronomasia and delightful fancies. These the poet has well succeeded in combining with swift and easy narrative. The story is meant to illustrate the fruit of a religious fast but it has been told in the grand manner of a kāvya. The poet has rightly invoked the goddess Speech 'moving in the mansion of a mahākāvya, resplendent with her double ornaments, taking soft, sportive *padas* with multifold blandishments and feelings, giving delight by commendable sense, combining all arts and sciences and exalted characteristics, moving by the broad-metre-road, bearing the ten qualities, sprinkled over with the nine sentiments and beautified with the three *vigrahas*.' By mentioning the ten *prāṇas* the poet has revealed his acquaintance with the works of Bhāmaha and Dandi. In the body of the work, besides the above invocation, the poet, by means of some stray similes, has told us what he considered to be the essentials of good poetry. A great poet would compose a sentimental kāvya in Mātrā metre (V, 2, 4; VI, 9, 5) a good kāvya requires a choice of brilliant forms and phrases (VI, 9, 8), a good poet pays attention to the style of language (IX, 2, 4), a poet graces himself by means of a story well told (IX, 3, 2) and shorn of ornamentation is the story of a quack-poet (III, 11, 12). He also tells us that a drama becomes exalted when it combines various sentiments (VI, 9, 6). His somewhat humorous reference to grammarians as fond of derivation of words has already been mentioned. In another simile he mentions the Kātantra grammar (VI, 9, 7).

The conclusion to which we are led by these references is that the poet's statement that he knew nothing of the works of prominent writers of yore is a mere modesty as also his statement in the present work that he was unable to describe things being a dull poet (VI, 9, 11), and that his titles of *Mahakai Vaesari-devi-nikea* and *karva-pisalla* stand amply justified.

## 7. Picture of palace and public life.

*Palace and Polygamy* :—The theme of the present story is the life of a prince and as such it gives us a great insight into the life at palace and incidentally also in public. Kings lived in palaces and seven storied buildings were known to the poet. The canon of measurements of such buildings formed part of a prince's education (III, 1, 9). An important part of the palace was the harem (*antahpur*) which was portioned out in many residences for the queens, of which there were generally more than one. Jayandhara married Pṛthividevī even when he had his first wife Visālanetrā who was perfect in every way, and a grown up

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son Śrīdhara. In spite of their separate residence and independent household, rivalries and jealousies amongst the queens were inevitable. For checking these tendencies restrictions were sometimes placed upon the liberties of one of the parties and these were followed by defiance and consequent punishment in the form of forfeiture of ornaments (III, 11-12). But such developments seem to have been restricted to cases where the rival queens happened to be of the same status and of an equally high parental stock as was the case with the two queens mentioned above. No such troubles probably occurred when the rivals happened to be concubines (bhogini). Polygamy was so firmly established in princely circles that the presence of one or more wives was never considered a disqualification in the suitor and never any hesitation was shown on that score by the parents of the bride. Again, there seems to have been no restriction about the parentage of a girl selected for the marriage of a prince. Even the first marriage of Nāgāk, was with two dancing girls and the marriage was recommended by his father himself with the remark 'the gem of a woman should be accepted though stockless' (III, 7, 8). They became the chief queens (Mahādevi) of Nāgāk. Vyāla married for the first time, Gaṇikāsundarī who was born of a concubine of the king of Pāṭaliputra, and Mahāvyaāla, after marrying the princes of Pāṭaliputra, married the concubine's daughter of the Pārḍya king.

*Marriage customs* :—The practice of marrying the daughter of a maternal uncle was fully in vogue. Nāgākumara's maternal uncle had kept his daughter specially for marriage with his nephew (VII, 4, 5). A father-in-law was addressed as maternal uncle (māma, IV, 11, 8). We find this principle of marriage followed by the Raṣṭrakūṭas and the Kalacuris. The practice is very old in southern India having been enunciated by Apastamba (AKJ. p. 84). But the people of the north have always deprecated it. Bauddhāyana and Vātsāyana declare such marriage irregular and even Kumārila Bhaṭṭa casts a flog at it (sva-mātula-sutām prāpya dākṣiṇātyastu tasyati, SKV. p. 133).

Yet another marriage custom deserves mention. We are told that Pṛthividevi was brought from Girinagara to Kanakapura for marriage (I, 17, 1). Similarly, the Kānyakubja princess was being taken to Siṃhapura for marriage with the king of that place when she was captured by the king-regent of Mathurā (V, 2, 13-14). This points to a custom of the marriage party proceeding from the bride's side to the bridegroom's house where the marriage was performed contrary to the current practice of the marriage being celebrated in the house of the parents of the bride. I have observed this practice current upto the present day only amongst the Gonds of the Central Provinces (an aboriginal tribe), amongst whom the practice of marrying maternal uncle's daughter is also prevalent.

Pictures played an important part in creating love between two parties. It was by seeing the portrait of Pṛthividevi, brought by a merchant that Jayandhara fell in love with her (I, 4, 12). Mahāvyaāla took a picture of Nāgāk, to the princess of Ujjain and thus aroused her love for the hero (VIII, 5, 16-17). Picture-making formed a part of a prince's education (III, 1, 11).



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*Rivalries amongst a king's sons*:—Rivalries for the throne amongst the sons of a king would show themselves in fratricidal intrigues which could be avoided from fructifying only by the banishment of the younger brother from the realm. The latter would then be thrown upon individual resources to earn a fortune. Personal charms, efficiency in music and in wielding the sword, helped Nāgak, under such circumstances. It was here, in particular, that the education of a prince in arts like those enumerated by our poet ( III, 1 ), would serve him well.

*Fine Arts*:—Singing, dancing and instrumental music formed an important part of the education of princes and princesses alike. The latter used to make proficiency in these arts as a test in the selection of a husband, as was done by the princesses of Kashmir and Meghapur who were married by Nāgak. after proving his skill in playing upon the Ālāpinī and the Mṛdanga respectively ( V, 7, 11; VIII. 7, 7 ). Nāgak. made his three queens dance in the Jina temple, to the accompaniment of the music of his Vīṇa ( V. 11, 12 ). At the time of Jayandhara's marriage with Pṛthvidevi the women of the town performed Tāṇḍava dance ( I, 18, 2 ), and at the time of Nāgakumāra's birth sportive women performed coquettish dance ( II. 9, 9 ) Musical instruments that have been mentioned in the work are:—*vīṇa*, *alāpinī* and *tantri* (kinds of lute), *mardala*, *pataha*, *duṇḍubhi*, *ḍhakka*, *bukka*, *bheri* and *mṛdanga* ( kinds of drums ), *saṅkha* ( conch ), *jhāllari* and *ghaṇṭa* (bells) and *tūrya* ( a blow-instrument ).

*Amusements and games*:—The usual pastime of the princes was sport in a garden or tank in company of the inmates of their harem ( upavana-kṛidā and jala-kṛidā, II, 1; II, 5, 8; III, 8; V, 7; VIII, 1). Sprayers (*jalayantra*) were used during water sports. But the game of dice with stakes ( aksa-dyūta ) was no less popular. There used to be special gambling houses ( ṭiṭṭa ) in a flourishing condition where courtiers used to play freely ( III, 12 ). The game was resorted to sometimes, even to earn money as was done by Nāgak. The latter was invited even by his own father for a game which he said 'was dear to gods, demons and men alike' ( III, 13, 9 ). The following articles are mentioned in connection with the game—*kaditta* (board), *kitta* (bet), *varāḍia* (cowries), *sāri* (pawn or a piece) and *pāsa* (dice) ( III, 12, 5; III, 13, 10 ).

*Military*—Army is frequently mentioned as consisting of four divisions (*cauraṅga*), footman, horses, elephants and chariots. Regular soldiers of the army seem to have been granted lands for family maintenance ( VII, 6, 7 ). During battles, the capture or death of the king was invariably a signal for general surrender. Military arms that have been mentioned are *churikā*, *khaḍga*, *asi*, *karavāla* and *vasunandaka* (kinds of swords), *kunta*, *śula*, *sella*, *jhaṣa* and *aṅkuṣa* (kinds of spears), *mudgara*, *gadā* and *musala* (kinds of maces), *cāpa*, *kodaṇḍa* or *dhanuṣa* and *bāṇa* (bows and arrows), *paraśu* (axe) and *kavaca* ( armour ).

*Trade*—Merchants made long journeys and voyages for purposes of trade. A merchant from Magadha visited Girinagara in Saurāṣṭra by boat (*salila-yāna*, 1, 15, 6), and another from Kaśmir visited Sindha ( V, 10 ). On their return, they

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waited upon the king with rich presents and gave an account of their experiences. They even arranged marriages of the princes as was done by the former.

*Fashion and luxury*:—The form of receiving a guest in the home was to offer a seat which consisted of a wooden plank, and betel (VI, 17, 10; VIII, 5, 15). Other articles of luxury mentioned in the work are scents *candana* (sandal), *ghusr̥ṇa* or *Kumkuma* (saffron), *Karpūra* (camphor), *mrga-nābhi* (musk), *turuska* (benzoin), *yakṣa-kardama* (a compound of various scents, see notes on IX, 18, 13), *lavaṅga* (cloves) and *elū* (cardamom); jewels—*sūryakānta* (sun-gem), *candrakānta* (moon-gem), *marakata* (emerald), *nilakānta* (sapphire), *manikya* (ruby), *sphaṭika* (crystal) and *muktā* (pearl); ornaments—*kundala* (ear-rings), *kāṅkana* (bracelet), *nūpura* or *manjira* (anklet), *hāra*, *grāiveyaka* and *dorā* (kinds of necklace), *kūnci-dāma* or *mekhalū* (girdle) and *mukuta* (tiara). The kings used tents (pata-mandava or dusa) on their tours (V, 1, 2; VII, 1, 15). Amongst coins are mentioned *dinara* and *damma* (III, 12, 12; VIII, 5, 12, see notes).

*Faith in prophecy*:—People had implicit faith in the prophecies made by ascetics. They not only believed in them but tried their utmost to bring about their fulfilment. When the king of Mathura was told that his sons Vyāla and Mahāvyaāla were destined to serve somebody he became disgusted with the world and renounced the kingdom (IV, 5-6). The two princes became servants of Nāgak, being guided by that prophecy. Five hundred warriors offered their services to Nāgak, because they were told by a sage that whoever could eat the fruit of the poisonous mangoes without any injury was destined to be their master (VII, 3, 8). The Vidyas and other valuables were kept for a long period in the Ramyaka forest by the deity Sudarśanā and the Rākshasa for Nāgak, in obedience to the prophecy of a sage (VI, 1-8). Vanarāja received Nāgak, and married his daughter to him because he was told to do so by a sage (VI, 8) and the two princes Acheya and Abheya came to take up service with him for the same reason (VI, 16-17).

### 8. Political divisions of India as found in Nayakumaracariu.

Kingdom	Capital	King	Other information
1. Magadha	Kanakapura	Jayandhara   Nāgakumāra   Devakumāra	a. In alliance with a Nāga king who adopted Nāgak. (II, 14, 2.) b. In marriage alliance with Saurāstra. I, 15-18; VII, 9. c. Trade connections with Saurāstra (I, 15, 6).
2. Pāṭaliputrā	Pāṭaliputra	Śrīvarmā	a. At war with Gauḍa (IV, 7). b. In marriage alliance with Mathurā (IV, 6.).

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3. Gauda	Vijayapura	Aridamana	At war with Pātaliputrā (IV, 7).
4. Vatsa	Kauśāmbī	Śubhacandra	At war with a Vidyādhara chief Sukanṭha of Alamghapura (VII, 11 ff).
5. Alamghapur	Alamghapura	Sukanṭha Vajrakantha	A Vidyādhara principality at war with the Vatsas (VII, 11, ff).
6. Gajapura	Gajapura	Abhicandra	A junior branch of the Vatsas (VII, 11).
7. Mathurā	Mathurā	Jayavarma	Acknowledged suzerainty of Kanakapura, (I. 4, 7 ff.)
		<div style="display: flex; justify-content: center; align-items: center;"> <div style="border-left: 1px solid black; width: 100px; height: 10px; margin: 0 auto;"></div> </div> <div style="display: flex; justify-content: center; gap: 100px; margin-top: 5px;"> <span style="text-align: center;"> </span> <span style="text-align: center;"> </span> </div> <div style="display: flex; justify-content: center; gap: 100px; margin-top: 5px;"> <span style="text-align: center;">Vyāla</span> <span style="text-align: center;">Mahāvyāla</span> </div>	
8. Kānyakubja	Kānyakubja	Vinayapāla	A marriage alliance with Simhapura was contemplated but was frustrated by Mathurā (V, 2.)
9. Simhapura	Simhapura	Harivarmā	(see above). Mentioned by Hiuen Tsang (Cun. Geo. p. 142-147).
10. Jālandhara	Jālandhara	.....	Sought a marriage alliance with Kaśmir but did not succeed (V, 7, 6).
11. Kaśmir	Kaśmir	Nandirāja	In marriage alliance with Kanakapura. (V, 8 ff)
12. Pātāla	Kālaguhā	Bhimāsura	A settlement, in Ramyaka forest, of the Asuras who submitted to Nāgak. (V, 12.)
13. Giriśikhara	Giriśikhara	Atibala   Mahābala   Vanarāja Aparājita	A forest settlement helped by Nāgak. (VI, 8 ff).
14. Pundra vardhana	P.	<div style="display: flex; justify-content: center; align-items: center;"> <div style="border-left: 1px solid black; width: 100px; height: 10px; margin: 0 auto;"></div> </div> <div style="display: flex; justify-content: center; gap: 100px; margin-top: 5px;"> <span style="text-align: center;"> </span> <span style="text-align: center;"> </span> </div> <div style="display: flex; justify-content: center; gap: 100px; margin-top: 5px;"> <span style="text-align: center;">Atibala (founded Giris.)</span> <span style="text-align: center;">Bhimabala   Mahābhīma   Somaprabha</span> </div>	Rivalry between the two branches and restoration of the senior branch by Nāgak. (VI, 11 ff).

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15. Supratistha- pur	S.	<div style="display: flex; justify-content: center; align-items: center;"> <div style="text-align: center; margin-right: 20px;"> <p>Vijayasimha</p> <hr style="width: 100%; border: 0.5px solid black;"/> <p>Acheya</p> </div> <div style="text-align: center;"> <p>Vijayasimha</p> <hr style="width: 100%; border: 0.5px solid black;"/> <p>Abheya</p> </div> </div>	Submitted to Nagak. ( VI, 15, 6 ff ).
16. Antaravana	Antarapura	Antararāja	On the way from Pund- ravardhana to Girinā- gara, in friendly alliance with Saurāṣṭra ( VII, 3, 12 ff ).
17. Saurāṣṭra	Girinagara	<div style="display: flex; justify-content: center; align-items: center;"> <div style="text-align: center; margin-right: 20px;"> <p>Śrivarṃā</p> <hr style="width: 100%; border: 0.5px solid black;"/> <p>Arivarṃa</p> </div> </div>	In marriage & trade alli- ance with Magadha (see above ).
18. Sindhu	Simhapura	Caṇḍapradyota	At war with Saurāṣṭra ( VII, 4. ).
19. Ujjaini	Ujjaini	Jayasena	Marriage alliance with Kanakapura (VIII, 4, 7).
20. Pāṇḍya	Madura (Southern Mathura )	Paṇḍirāja	VIII 2, 3.
21. Kiśkindha- Malaya	Meghapura	Meghavāhana	Marriage alliance with Kanakapura (VIII, 7, 4ff).
22. Toyāvali island	Bhūmitilaka	<div style="display: flex; justify-content: center; align-items: center;"> <div style="text-align: center; margin-right: 20px;"> <p>Śrirakṣa</p> <hr style="width: 100%; border: 0.5px solid black;"/> <p>Rakṣa</p> </div> <div style="text-align: center;"> <p>Śrirakṣa</p> <hr style="width: 100%; border: 0.5px solid black;"/> <p>Mahārakṣa</p> </div> </div>	Revolt of Pavanavega, nephew of the king, and Nagak.'s help ( VIII, 12, 12ff ).
23. Āndhra	Dantipura	Candragupta	Marriage alliance with Kanakapura (IX, 1, 7ff).
24. Tribhuvana- tilaka	Tri.	Vijayandhara	A dependency of Danti- pura, in marriage alliance with Kanakapura (IX, 1, 13 ).

### 9. The Nagas and the Nagaloka.

The hero of the work, while yet a child, is said to have fallen into a well where it was received by a Nāga who adopted him, gave him the name of Nāgakumāra and educated him. The Nāgas have played a very important part in the folklore, superstition and poetry of India from very early times down to the present day. It is generally believed in scholarly circles that there is nothing but fiction behind the Nāga-stories. A few attempts have recently been made to lift the Nāgas from the limbo of myth to the region of history, but the material available on the point is so vast and yet so complicated and disjointed that a prolonged study and research in collecting, sifting and connecting the parts in to a whole is necessary before any definite and generally acceptable conclusions can be reached. I shall here merely mention some of the important allusions to the Nāgas in ancient records and the conclusions that have been or may be drawn from them.

*Nāgas in the Mahābhārata*—Nāgas are not mentioned in the Vedas or in the pre-Buddhistic Upanishads (BI p. 223). The chain of allusions starts with the Mahābhārata which contains numerous references to them. Arjuna, during his self-imposed banishment of twelve years, is said to have been taken away to Nāgaloka by Ulupi, the daughter of a Nāga king. Nala is said to have saved Karkoṭaka Nāga from a fire and the latter made him irrecognisable and advised him to go to king R̥tuparna. Nāgas are said to have infested the Khāṇḍava forest and Kṛṣṇa and Arjuna applied themselves to extirpate them with fire. Kṛṣṇa's adventure with the Kāliya Nāga in the J̥mna is well known. Takṣaka Nāga is said to have bitten Parikṣita to death and the latter's son Janamejaya started a Nāga sacrifice to wipe out their race. The Mahabha. attributes to them a high degree of civilization. According to it, "The Nagaloka extended thousands of yojanas on all sides and had many walls of gold and was decked with jewels and gems. There were many fine tanks of water with flights of stair-cases made of pure crystal and many rivers of clear and transparent water. Uttanka also saw many trees with diverse species of birds. The gate was five yojanas high and hundred yojanas in width" (MI p. 494).

When we read all these stories and accounts together we are lead to infer that Nāgas were a tribe which had a civilization of its own and with which the other ruling tribes of ancient India came frequently in conflict. The Parikṣita and Janamejaya episode is interpreted as an allegorical record of an exchange of revengeful acts between the Nāgas and the Pāṇḍavas. This view receives strength from the fact that some Buddhist books as well as the Rājatarāṅginī mention deeds of extraordinary valour performed by the Nāgas and *Takṣaka*, *Karkoṭaka*, *Dhananjaya* and *Maṇi* are mentioned as some of the most famous kings of the dynasty. Takṣaka, according to Colonel Todd, "appears to be the generic term of the race from which the various Scythic tribes, the early invaders of India, branched off." The descendants of Takṣaka, in his view, became known by names such as *Takkha Taka*, *Takkā*, *Dhaka* or *Dhanka* and the like. Tribes known by these names are found in Rājaputānā and the Punjab even now. At Serāgaḍha in Kota State, there is a stone inscription mentioning *Bindunaga*, *Padmanaga*, *Sarvanaga* and *Devadatta*, the latter being alive in Vikrama Samvat 847, the date of the inscription. Even as late as 1800, the Nāgas formed the garrison of Khandela under Abhayasiṃha of Jaipur and they formed the irregulars of the Jaipur state army even later, ( Todd: p. 122, 1416, 1435 ).

Rai Bahadur C. V. Vaidya tries to identify the Nāgas of the Mahabh. with the Dasyus of the R̥gveda, thus making them the pre-Aryan aborigines of India like the Nāgas of Āssām. He recognizes two distinct tribes amongst them, the poisonous i. e. the molesters called Sarpas, and the unpoisonous i. e. the non-molesters called Nāgas. This he does on the authority of the Bhagvatgītā where Kṛṣṇa says "*Sarpanam-asmi Vasukih*" and "*Anantaś-casmi Naganam*". He further says that at the time of the great war the chief of the Nāgas was known as Takṣaka whom Arjuna wanted to chastise, but who escaped and founded Takṣa-

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śilā in the Punjab which finally became the seat of great learning during the Buddhist period (Mahabh. Up.). In contrast to this view, Surgeon Major Oldham arrives at the conclusion that the Nāgas were a sun-worshipping, Sanskrit-speaking people whose totem was the Nāga or hooded serpent which gave their tribal name and that they were stigmatised as Asuras by the orthodox Brahmins as they did not readily admit the ascendancy of the latter (Sun worship in India JRAS, July 1891). Though the present work makes no mention of sun-worship amongst the Nāgas, it does refer to their Nāga-totem in 'Ahi-ankaiṃ chiṇhaim dhoiain' (II, 14, 5). On the other hand Mr. N. L. Dey locates Pātāla, the habitat of the Nagas, in Central Asia and tries to identify all the Nāgas mentioned in the Mahābh. and the Purānas with the various Hunnic tribes; for example, Śeṣa with Sses of Sogdiana, Vāsuki with Usuivis, Karkoṭaka with Kara-Kasak and so on (Rasatala or the Under-world).

*Nagas in the Purānas*—Many of the Purānas keep up the traditions about the Nāgas. The Viṣṇu P. (Book II) gives a description of the Pātāla where the Nāgas dwell, and mentions their nine kings ruling at Padmāvati, Kāntipuri and Mathurā. The Padma P. similarly describes the Pātāla loka and the abodes of the Nāgas. The Vāyu P. 99, 382; and the Brahmāṇḍa P. 3, 74, 194, mention nine kings of Nāga dynasty ruling at Campāpuri and seven at Mathurā. The Bhaviṣya P. describes the Nāgapañcamī feast dedicated to the worship of the Nāgas and narrates some Nāga myths. Prince Sahasrārjuna is here said to have conquered Karkoṭaka of the Takṣaka race (Todd. p. 43 note). The Nilamata P. also called Kashmir Mahātmya, makes the Nāga king Nila a kind of cultural hero of Kāśmir and propounds the doctrines that Nila imparted to the Brahmin Candradeva.

*Nagas in Buddhist Literature* :—In the Buddhist Sutras the Nāgas appear constantly as the protectors of Buddhism (Samyutta V, p. 47, 63). They are mentioned in the Jātaka stories and are represented on the bass-reliefs as men or women either with cobra's hoods rising from behind their heads or with serpentine forms from the waist downwards. A Buddhist carving at Takhti Bāhi represents Buddha preaching to the Nagas (BI p. 220-223). The Ceylonese chronicle Mahāvamsa records that the Stūpa at Rāmagrāma in the Kosala country, was washed away by the Ganges and the relic casket, having been carried down by the river to the ocean, was discovered by the Nāgas and presented to their king who built a Stupa for its reception (Mahav. C. XXXI p. 185). This account, however, varies with that of the Chinese travellers Fa Hian and Hiuen Tsang who, about 400 and 630 A. D. respectively, saw the Stūpa at Rāmagrāma still existing being guarded by a Nāga. They further mention that Aṣoka attempted to remove the relics to his capital but he had to abandon the idea on the expostulation of the Nāga king. (Beal's Fa Hian C. XXIII, p. 90; Julien's Hiuen Tsang II, 326). Fa Hian also mentions a Naga king Apalāla ruling in Udyāna (Svat valley). Hiuen Tsang mentions Na-ki-lo-ho or Nang-go-lo-ho, which is identified with Nagarahāra near Jalalabad at the confluence of the rivers Surkharud and Kabul. The name

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suggests that it was a settlement of the Nāgas. (Cun. Geo. p. 483.). In the Nepalese legend the Nāgas appear as the original inhabitants of the swamps opened up by the civilizing Manjuśri driven out by whom they took refuge in the Nāgaloka, which, to the Nepalese, is Tibet. The Tibetan records also speak of Nāgas and Nāgaloka which, in their case, is China. Mahāyāna tradition asserts that it was a Nāga king who revealed to Nāgārjuna in the Nāgaloka, the holy text of the Avatamsaka or Kegan scripture. (Creed of Half Japan p 10).

*Nagas in the Jaina Puranas* :—The Jaina Purānas contain many references to Nāgas or Nāgakumaras who are recognised as forming one of the ten classes of Bhavanendras or Bhavanavāsi-devas having their abode in Pātāla which is also called Nāgaloka (HP IV, 63-65; VIII, 72 etc.). One of them, *Dharanendra Naga* has been particularly associated with the twenty-third Tirthankara, Pārśvanātha whom he protected during his penances against the attack of Kamathāsura (Uttara P.; Uttarādh. p. 688). This is said to have taken place at Ahicchatrapura which derives its name from that event. The place is identified with the modern Nāgor in Jodhpur State, which is regarded as a place of pilgrimage by the Jains. Nāgas appear to have held sway there as even the modern name of the place suggests. In the Sthānanga Sūtra (p. 357) we are told that among the five commanders of king Nāgendrakumara, *Rudrasena* was the commander of the infantry.

*Nagas in Tamil Literature* :—Nāgas are mentioned even in the Tamil Saṅgam literature. In *Nachchinarkkiniyar*, for example, the Tiryar lords of Vengadam are connected with the Nāga princes (SIJ p. 143). Dubreil, in his *Antiquities of the Pallavas*, says that the Pallavas had marital relations with the Nāga princes and that there was every reason to believe that the latter came from the sea. It appears that the Tiryar of the Saṅgam books are identical with the Pallavas. Reviewing the Nāgakumāra story of Malliseṇa, (MAR 1924), Dr. R. Shamasastri, referring to the fact that Nāgakumāra did not marry any Pallava princess, says that 'as the Pallavas had married Nāga princesses, the Nāgas, conforming to the Hindu custom of not exchanging daughters in marriage, might have declined to marry Pallava princesses, in return.' This, however, is not correct, for, according to our story, there was not only no ban on marrying maternal uncle's daughter but such marriages were particularly liked (see 'Picture of palace and public life'). The Nāgas also appear to have been in alliance with the Āndhras of the Talevaka river referred to in the Jātaka stories, and the Sendraka Nāgas were in alliance with the Kadambas. The Sātavāhanas are also said to have contracted social relations with the Nāgas (AKJ p. 74, 82).

*Nagas in Classical Sanskrit Literature* :—References to Nāgas are not wanting even in Classical Sanskrit literature. Bāṇa in his *Harṣacarita* mentions a Nāga king named Nāgasena at Padmāvati who lost his life by his secret being divulged by a sārīkā bird. Of a particular importance are the references found in the *Navasāhasāṅka-carita* of Padmagupta a brief summary of which would not be out of place here—

## THE NĀGAS AND THE NĀGALOKA

Sindhurāja *alias* Navasāhasānka, king of Ujjain, once went to the Vindhya forest for sport. He was attracted very far into the forest till he came to the bank of Narmadā where he saw a Nāga princess named Śāsīprabhā daughter of Saṅkhapāla king of Bhogavati, with whom he fell in love. But the princess was soon snatched away from his company. The king, in his attempt to follow her, entered the Narmadā and through a subterranean passage emerged on the borders of the Nāgaloka. Narmadā then appeared before him in the guise of a woman and informed him that the father of the Nāga princess had taken a vow to give his daughter in marriage to one who could bring the golden lotus from a well in Ratnapuri, the city of Asuras who used to enrich themselves by raiding the territories of the Nāgas. She also told him that Ratnapuri was situated at a distance of 50 *gavyutis* from there. The prince launched himself upon the venture. After a long journey he reached the hermitage of sage Vaṅku where he formed friendship with a Vidyādhara chief who brought armies of Vidyādharas to aid him. They reached Ratnapur which was on the way to Phaṇipur, and fought with the Asura king Vajrānkuṣa who was slain in the battle. A Nāga prince was crowned king in his place. Sindhurāja then pushed on his way to Phaṇipur where he was accorded a warm welcome by the king. The marriage then took place and Sindhurāja returned triumphantly to his capital.

This story has generally been dismissed by critics as mere legend. But it appears to me to furnish clear evidence of the existence of a ruling dynasty of Nāgas south of the Narmadā with Bhogavati as their capital and at war with another ruling dynasty at Ratnapur against whom Sindhurāja helped them and thus won the hand of their princess. Little doubt is left in the matter when we remember that the work was written at the court, and at the instance, of king Sindhurāja himself who could not have tolerated a false account of his marital relationship with the Nāgas.

*Epigraphical evidence*:—The evidence of Padmagupta does not stand alone. A large number of stone inscriptions discovered in the Bastar and Kawardhā States of the Central Provinces bear ample and irrefutable testimony to the existence of Nāga dynasties ruling in those parts at the time of Sindhurāja and later. The inscriptions belong to different dates between 1023 and 1349 A. D. and make mention of no less than thirty-two Nāga kings who had their capital at Bhogavati, belonged to the Viśvāmitra gotra, had a tiger with a calf as their crest and snake as their banner ensign, and worshipped the goddess Vindhyaśāsini (C. P. Ins.). The tiger-ensign is also mentioned in the present work (IX, 23, 7). The Ratnapur of Padmagupta appears to be no other than the Kalacuri capital Ratnapur which finds mention as an enemy's capital of the Nāga king Someśvara. The latter is said to have subjugated Vajra which is identified with Wairāgadha in the Chanda district. This name reminds us of the Asura king Vajrānkuṣa mentioned by Padmagupta. The Ratnapur stone inscription of Jājalladeva mentions Ratneśa or Ratnarāja who founded Ratnapur and married the daughter of Vajjuka, the prince of Komomaṇḍala. This inscription is dated 1114 A. D. Ratnaraja is



said to have lived two generations prior to Jājalladeva, thus bringing us to the time of Sindhuraja i. e. about 1005 A. D. I am, therefore, tempted to identify Vajjuka of the inscription with the Asura king Vajrāṅkuṣa whom, according to Padmagupta, Sindhurāja killed in battle. Thus the main events described by Padmagupta are attested to by epigraphical records of the same age.

Can we now locate Bhogavati, the ancient capital of the Nāgas? Rai Bahadur Hiralal identifies it with Rāmateka near Nagpur where, according to him, the name is still preserved in the tradition of the Ambālā tank close to the hillock where, people aver, the Bhogavati Ganga exists. The Rāmāyaṇa mentions Bhogavati as being on the way to Laṅkā (*Tatra Bhogavati nāma sarpaṇāmūlayah puri*). This description suits Rāmateka if we suppose Rāvaṇa's Laṅkā to have been situated in the South. It can also suit if the Laṅkā is identified with the Amarakāṇṭaka hill, but in this case we will have to suppose that Rama was travelling northwards to reach Laṅkā. In the Chindwārā district on the Satpurā plateau there is a low ground surrounded by hills. People call this place Pātāla-kūpa or Pātāla-koṭa. Rai Bahadur Hiralal infers from this that low lands were probably called Pātāla. I agree with this view. It must be one such Pātāla that is mentioned in the present work (V, 12, 6). According to Arrian Alexander had made Pātāla his normal base. This is identified with Hyderabad Sindhya by Cunningham and Bahmanābād by V. Smith. (Cun. Geo. notes p. 691). It appears to me to have been another similar Pātāla. These low grounds seem to have been preferred by the Nāgas for their habitation and this is borne out by the fact that their abode is called by such words as 'Dhara-randhra,' 'Mahivivara' in the present work as well as elsewhere. "My idea is," says Rai Bahadur Hiralal "that the tract below the Satpurās down to the Godāvāri, including the Nagpur and the Chanda districts, Bastar State and parts of the Raipur and Drug districts once formed the Nāga kingdom with the capital located at Bhogavati or Rāmateka which occupies a central position." At one end of the Ramateka hills is what is called Nāgārjuna hill. It has already been mentioned how Nāgārjuna is said to have acquired some of his learning from the Nāgas. The whole locality is, thus, still resounding with the echoes of the bygone Nāga supremacy and above all in the name of Nagpur in the vicinity of Rāmateka.

*Conclusion* :—To sum up, the references given above go to prove that—

1. The Nāgas were men of flesh and blood and not mere mythical names.
2. They had their settlements scattered practically all over India from very early times down almost to the present day, but they ceased to wield political power after the fourteenth century.
3. They had a culture of their own which appeared rather peculiar, in the early stages, to the Aryans who gradually began to associate more freely and even frequently entered into matrimonial alliances with them.

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4. The present day Nāga tribes of the Nāga hills in Assam and other places probably represent the backward elements of the great Nāga race of Pauranic fame.

5. Pātāla, their chief abode, was probably a general term meaning low lands. One such abode was the southern side of the Satpuras where their traditional capital Bhogavati existed in the vicinity of the present day Nagpur.

6. The Nāgas were well known for founding great seats of learning, as for example Taxila. Another such seat appears to have existed near Nagpur where Nagarjuna, the Buddhist philosopher, had his education.

*Nagaloka and the presentday Nagpur*—We may now conclude that Puṣpa-danta, while writing the present work about 965 A. D. at Malkhed, probably had in his mind the Nāgaloka round about Nagpur, and the falling of the hero, while yet young, in a well and his adoption by a Nāga who taught him various arts and sciences, is his allegorical and poetic description of the hero's coming to the country of the Nāgas, like Nāgārjuna, for education. Nagpur, thus, appears to have been a great seat of learning in the past and it is in the fitness of things that the present day Nagpur University has selected the snake-symbol for its coat-of-arms.

### 10. Analysis of the work.

#### I

The author begins his work with an invocation of the goddess of Speech and goes on to tell us how he was induced to write it, amongst others, by Nanna the minister of Kṛṣṇarāja alias Vallabharāja of Mānyakheṭa. He then tells us how King Śreṇika of Rajagrha waited upon Tirthmkara Mahāvira and inquired of him about the fruit of observing the fast of Śrīpañcami. The latter's disciple Gautama complied with the king's request.

Formerly there was a town named Kanakapur in the Magadha country, ruled by king Jayandhara with his wife Viśālanetra from whom he had a son named Śrīdhara. Once a merchant named Vāsava, on his return from a trade-voyage, waited upon the king with many presents amongst which was a female-portrait. This attracted the attention of the king who, on inquiry, was told that it was the picture of Pṛthivīdevī, the daughter of the king of Girinagara in Saurāstra who had expressed his willingness to marry her to him. On hearing this the king sent the merchant and his minister, with many presents, to Girinagara. They brought the princess to Kanakapur where the marriage was celebrated,

#### II

One day the king went to the pleasure garden with all the inmates of his harem. Both his queens came out with their retinue and Pṛthivīdevī was dazzled to see the splendour of her rival's entourage. Being overcome with a feeling of jealousy she went to the temple to pacify her mind. There she worshipped the Jina and learnt from sage Pihitāśrava that she was soon going to be blessed with a son. She returned to the palace feeling very happy.

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In the meantime, the king, during his water-sports, discovered her absence and, on learning the facts from a servant, went in search of her, first to the temple and then to the palace. The queen had already forgotten her woes in the hopes aroused by the prophecy of the sage about which she now informed the king. Both of them then revisited the sage in order to get themselves reassured. On this occasion the sage told something more about their would-be son, i. e. the steel-gate of the temple would give way at the touch of his toe and he would fall in a well and be protected by a Nāga and fondled by the Nāginīs. In due course, the child was born. When it grew up a little the parents went out with it to the Jina temple which, to their great disappointment, they found strongly closed. Eventually the king remembered the prophecy of the sage and the gate was opened by the touch of the child's toe. While the king was engaged in worshipping the Jina and the nurses were indulging in sports in the garden, the child slipped from their hands and fell down in a well. An alarm was raised and the parents rushed to the spot. The mother even threw herself into the well. But the Nāgas prevented all injury to the child and the mother. The child was named Prajābandhura by its father and Nāgakumara by the Nāga who adopted it. The prophecy of the sage was, thus, fulfilled. When the child grew up, the Nāga took him to his home.

### III.

The Nāga taught the prince various arts and sciences including politics. After his education he returned to his father. One Pañcasugandhinī arrived at the palace in search of a divine lute-player who could tell the respective ages of her two daughters, Kinnari and Manohari, by observing their performance with the lute. Nāgakumāra satisfied her curiosity and won the hearts of the two girls by his skill. He later on married them by the advice of his father who said "a gem of a woman should be acquired even though stockless."

One day, Nāgak., with his wives, went to a lake for water-sports. His mother went forth to present him with garments for wearing after the bath. Her rival, Viśālanetrā, saw her opportunity. Drawing the attention of the king she said "Look, my lord, your dear wife is going to her paramour." The king continued to watch the movements of the queen and when he saw her joining her son, he reprimanded Viśālanetrā for speaking ill of the virtuous lady. He, however, understood their jealousy and fearing danger to the life of Nāgak., he instructed Pṛthivīdev' not to allow her son to make any more rambles in the town. This the queen took as an insult, and, in a spirit of defiance, directly asked her son to have an elephant-ride round the capital. The king discovered the effrontery of his wife and punished her by the seizure of all her valuables. On his return Nāgak saw his mother without ornaments "like a story told by a bad poet", and, on learning the cause of it, protested strongly in his mind and then went to the gambling house from where he returned to present his mother with a quantity of gold and jewels.

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The next day, the king saw his courtiers without their usual ornaments, and on inquiry, learnt about the skill of his son at the game of dice. Being very much impressed by it, he invited his son for a game with himself and eventually lost his all to him. The prince, however, returned everything to him but secured the release of his mother's ornaments.

On another day a vicious horse was shown to the prince and the latter mastered it.

Seeing the power of Nāgak, growing every day, his elder brother, Śrīdhara, thought his chances of kingship jeopardized. So he began collecting hirelings to make short work of his rival. The king was shocked to know of this. As a precautionary measure he built a separate house for Nāgak. While the latter was residing there, one day, the whole town was thrown into a tumult by the advent of a wild and ferocious elephant. Śrīdhara tried his powers against it, but all his forces were shattered by the onslaught of the mighty animal, and he himself had to run away for his very life. The king then rose up himself to meet the situation. This alarmed the queens who began to feel very anxious. Every one was looking for his own safety. At such a critical moment, Nāgak, proudly sought a commission from his father to subdue the elephant. This being readily given, the prince had a good fighting game with it till it was completely brought under control " as if the Govardhana mountain was handled by Govinda. "

### IV

At this time, king Jayavarmā was ruling at Northern Mathurā with his wife Jayavati. He had two sons, Vyāla and Mahāvyaāla who were 'full of knowledge and clever in fight.' One of them had an extra eye on his forehead like Śiva, and the other was extraordinarily handsome like Cupid. A sage arrived at the capital and the royal family waited upon him to listen to his religious discourse. Later, the king questioned the sage regarding the future of his sons, and was told that they both were destined to serve, the one, him at whose sight his third eye vanishes, and the other, him who marries a girl who rejects his love-advances. At this prophecy the king became disgusted with the ways of the world and became an ascetic.

While the two brothers were enjoying the kingship left to them by their father, they heard about Gaṇikāsundarī, the concubine's daughter of Śrīvarma, king of Pāṭaliputra, who was 'beautiful like Rambhā and virtuous like Sītā,' but who, all the same, had no liking for any suitor. The two brothers entrusted their kingdom to the minister's son Durvacana, and went to Pāṭaliputra. Eventually, Gaṇikāsundarī married the younger brother and the princes Surasundarī, the elder.

After a few days, while the two brothers were still in Pāṭaliputra, the town was invaded by Aridamana, the king of Gauḍa. Śrīvarma, through fear, sought to settle with his enemy by an offer of gold but the latter rejected the offer. The princess got alarmed at the danger to her father's life and expressed her fears to her husband who then prepared himself to deal with the enemy. But the young-

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er brother took the work upon himself. He made another attempt at peace which went fruitless. The inevitable fight took place in which the enemy was vanquished.

Vyāla then took leave of his younger brother and came to Kanakapur where he lost his third eye at the sight of Nāgak, with whom he took up service.

At this time Śrīdhara made his last attempt against Nāgak. His men, commissioned to kill the rival, arrived at Nāgakumāra's residence at the door of which Vyāla was on the watch. The latter challenged them, and, in the scuffle that followed, they were all killed. Nāgak, then came out, and, on learning about the trouble, was about to march upon the enemy when minister Nayandhara met him and delivered to him the message of his father who said that though he was going to become the king of the earth, he should leave the country for the time-being to avoid a fratricidal war, and should come back when called. The prince obeyed immediately, and with his retinue and forces, he marched off to Mathura.

### V

Nāgak, encamped his army outside Mathura and himself went to see the town. His entry caused a flutter amongst the courtezans one of whom even made bold to invite him. Her hospitality was accepted. He learnt from her that the king of the place had kept in confinement Silavatī, the daughter of Vinayapāla, king of Kānyakubja, whom he had abducted while she was being conducted to Siṃhapur for marriage with king Harivarma. The courtezan requested Nāgak, not to go near the place of her confinement as that was likely to bring him into trouble with the king. Nāgak, promised to abide by her wishes, but he went straight to the spot pointed out by her. Seeing him, the imprisoned princess cried out for relief. The chivalrous visitor ordered his men to take her out. A fight ensued with the soldiers of Durvacana and the latter had to come out himself to take charge of the battle operations. While the fight was at its thickest, Vyāla, who was informed of the occurrence, appeared on the scene. Durvacana, recognizing in him his master, submitted and implored forgiveness. Nāgak, forgave him, addressed the relieved princess as his sister and sent her with due honour to her father.

Nāgak, one day, saw five hundred lute-masters on their way, and learnt from their chief, the king of Jālandhara, that they had been vanquished in lute-playing by Tribhuvanarati, the daughter of king Nanda of Kashmir, who had taken a vow to marry him who could excel her in the art. Nāgak, asked Vyāla to entrust his kingdom once again to Durvacana, and accompany him to Kashmir where, when they arrived, they were received with honour by the king. The princess fell in love with Nāgak, no sooner than she saw him and the lute-test was also satisfied. So they were married.

One day, Nāgak, learnt from a merchant who had just returned from a trade-journey, that in the Ramyaka forest there was a three-peaked mountain at the bottom of which was a Jina temple whose steel-door would not open even by the

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thunderbolt of Indra.' There lived a Śabara clad in peacock-feathers and armed with a bow and arrows, who was always raising a cry of injustice. On hearing this Nāgak. went to the place with all his retinue. The door of the Jina temple opened at the touch of his hand and he saw the image of Candraprabha Tīrthamkara which he worshipped with a dance performed by his three wives. He then saw the Śabara who told him that his wife was abducted by Bhīmāsura who lived in the Kālaguhā. Nāgak. accompanied by Vyāla, entered the Pātāla and saw 'the extremely beautiful mansion of the Dānava, as he had never seen before, decorated with five-coloured banners, having designs executed in pearls and with an arch-way of fresh Kalpadruma leaves' The door-keeper did not prevent their entry and they came to the council-hall of the Asura who received him with honour and presented him with a jewel-couch and other gems. The wife of the Śabara was restored to him.

### VI

Continuing his adventures in the forest, the hero entered the cave called Kañcana-guhā, pointed out to him by the Śabara. There he met the deity Sudarśanā who received him with honour and offered all the Vidyas which she had been long keeping for him. On being questioned as to how it was, the deity said that one Jitāśatru, the son of Vidyādhara Vidyutprabha of Alakapur, practised austerities there for twelve years and acquired those Vidyās. But in the meanwhile, Sage Suvrata attained omniscience in the vicinity and Jitāśatru went to pay him homage. On hearing his lecture he became converted, and, according to the prophecy of the sage, instructed the Vidyas to await the advent of Nāgak. On hearing this account, the hero accepted the Vidyās but asked the deity to keep them on till he required them.

Being advised by Sudarśanā, Nāgak. entered another cave called Kāla-  
vetāla-guhā and appropriated all the wealth of Jitāśatru, which was kept for him by a Vetāla. He next visited the 'tree-demon-hole' where he kicked aside a wooden giant and saw the old bow of Jitāśatru. Coming out, he returned to the Jina temple and thence to his camp.

Nāgak. then marched out from there being guided by the Śabara who conducted him upto the outskirts of the forest and then returned. The hero was here visited by Vanarāja, the chief of Giriśikhara who told him that according to the prophecy of a sage, he was destined to marry his daughter Lakshmiṃmatī. He then took him home and the marriage took place.

One day Nāgak. waited upon sage Śrutidhara and inquired of him whether Vanarāja was really a man of the forest or some king who had made his home there. The sage, thereupon, told him the history of Vanarāja. In the city of Puṇḍravardhana, there ruled a king of the lunar dynasty named Aparājita. He had two wives Satyaratī and Vasundharā from whom he had two sons, Atibala and Bhīmabala respectively. The king retired for penances and Bhīmabala

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usurped the throne driving Atibala out of the realm. The latter came and settled in that forest where he founded the town of Giriśikhara. Three generations had since passed in due succession and Somaprabha was ruling at Puṇḍravardhana and Vanarāja at Giriśikhara now.

Hearing this account, Nāgak. asked Vyāla to proceed to Puṇḍravardhana immediately and get the kingdom restored to Vanarāja. Vyāla went to Puṇḍravardhana and, failing to achieve his object by peaceful persuasion, fought and defeated Somaprabha who then retired for penances. Nāgak. and Vanarāja then arrived there and the latter was crowned king.

Somaprabha, during his ascetic-tours, reached Supraṭiṣṭhapur and was seen by the two sons of king Vijayasimha, Acheya and Abheya. On learning from Somaprabha that he was vanquished by a deputy of Nāgak., they recollected a prophecy and joined Nāgak. as his servants.

### VII

Leaving Lakshmiṃmatī with her father, Nāgak. along with his other three wives and his soldiers started for the sacred mountain Urjayant. He reached a forest-tract called Jalanti where he halted in a poisonous-mango-grove. He and his men enjoyed the mangoes without any harm. At this a Bhilla named Durmukha presented himself before the hero and expressed himself about the miracle that had been performed. The report of Nāgakumara's arrival spread from mouth to mouth and five hundred warriors came and accepted him as their master.

From there he came to Antaravana where he was received as guest by the king of Antarapur. His host received a letter from Arivarma, king of Girinagara, asking for help against Candapradhyota, king of Sindhu with capital at Simhapur, who was contemplating an attack upon him for the sake of his daughter whom he had a desire to give in marriage only to his sister's son. The Antarapur king wanted to go there and his guest expressed a desire to accompany him "just to see how warriors fought though he himself knew nothing of wielding arms in battle". They both then marched in right military array, to Girinagara. During the battle Nāgak. and his warriors showed extraordinary valour on account of which the forces of the enemy were completely routed and Candapradhyota himself was captured. In great amazement the king of Girinagara asked the king of Antarapur for information about the hero of the day, but the latter could only say that he was his guest. On learning, however, from another person that he was the son of Prthividevī and hence his own sister's son, his joy knew no bounds. They all entered the town with great jubilation and Nāgakumāra married his daughter Gunavati. On a subsequent day Nāgak. visited the holy mountain and worshipped it.

One day, a messenger came with a letter which purported to come from Abhicandra, king of Gajapur, imploring Nāgakumāra's help against Vidyādharma

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Sukaṅṭha who killed his brother Śubhacandra, king of Kauśāmbī, and, captured his seven daughters. Chivalrously responding to the call, Nāgak. besieged Alamghanagara the capital of Sukaṅṭha. After an exchange of bitter remarks and hard strokes Sukaṅṭha was killed by Nāgak. who then released the seven princesses, installed Sukantha's son Vajrakaṅṭha on the throne and married his daughter Rukmiṇi and came to Gajapur where he married Abhicandra's daughter Candā as well as the seven princesses.

### VIII

The story now turns to the adventures of Mahāvyāla whom we left at Pāṭaliputra. He enjoyed life with Garikāsundari for a long time till one day he learnt from a tourist that the concubine's daughter of the Pāṇḍya king of Southern Mathura had no liking for any man. He went to Madura and was seen by the damsel on the market road. She felt affected and raised an alarm as a result of which the guards attacked the visitor who vanquished them all and killed their commander. For this he was rewarded with the hand of the damsel.

He, one day, met a traveller who told him that the princess of Ujjain did not like any man. Mahāvyāla took leave of the Pāṇḍya king, came to Ujjain and went into the palace along with other suitors on a Sunday. The princess saw him from the balcony and shook her head and said that she would not elect him, and she called him her brother. Mahāvyāla took this as a sign of his approaching evil day. He went to Gajapur, saw his elder brother, got a portrait of Nāgak. painted and returned with it to Ujjain, When he showed it to the princess, she at once fell in love with the man painted in the picture and requested Mahāvyāla to bring that man to her if he was real flesh and blood. He then went to Gajapura once more and returned with Nāgak. who married her.

Nāgak. once asked Mahāvyāla about any wonders that he may have seen in the southern country. The latter said that the daughter of Meghavāhana, king of Meghpura in Kiṣkindha-Malaya, had taken a vow to fix her love upon him who could beat the tabor (Mṛdaṅga) in tune with her dance. Nāgak. went to the place, fulfilled the vow of the princess and married her.

One day, a merchant who came on a visit to his father-in-law in Meghapura waited upon the king with presents and told Nāgak. that in the Toyāvalī island there was a Jina temple and also a big banyan tree on which he saw some maidens who complained of injustice and cried for help. They were guarded by a Vidyādhara who would not allow them to talk for long with any body. Hearing this, Nāgak. thought of the deity Sudarśanā who at once appeared and solicited orders. Nāgak. asked her for the services of some Vidyās which could conduct him over the seas and provide food. On reaching the said island, he worshipped the Jina and saw the maidens on the tree from the eldest of whom he learnt that they were the five hundred daughters of Śrīrakṣa, king of Bhūmitilaka who had been



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slain by his own sister's son Pavanavega who had imprisoned their two brothers as well as themselves as they would not consent to marry the murderer of their father. They then promised to marry Nāgak if he could secure their release.

Nāgak. held a council and decided to help the distressed. He sent Acheya and Abheya as ambassadors to Pavanavega asking him to restore the kingdom to Rakṣa and Mahārakṣa and leave the town abandoning his thoughts for the maidens under pain of death. The embassy failed and a battle ensued in which Pavanavega was killed. The rest of the warriors submitted, the maidens were married and their brothers were crowned kings. Leaving them all there he returned to the Pāṇḍya kingdom.

### IX.

Taking leave of the Pāṇḍya king. Nāgak. came to Dantīpura in the Āndhra country, where he was received by king Candragupta who married his daughter Madanamañjūṣā to him. Leaving her there he marched on to Tribhuvanatilaka where he married Vijayandhara's daughter Lakshmimati, who won his affections very deeply. Sage Pihitāśrava happened to arrive there and Nāgakumāra listened to his long discourse on the various philosophies and religions. At the end of it Nāgak. questioned the sage as to the cause of his unbounded love for his latest wife. In answer to this the sage narrated the events of his past life. In the town of Vītaśokapura in the Airāvata country, there lived a merchant named Dhanadatta and his wife Dhanaśrī. Their son Nāgadatta married Nāgavasr, the daughter of another merchant of the same place. He took a vow to observe the fast of Śrīpañcamī on the fifth day of the month of Phālguna. The day passed off in religious worship but at the middle of the night he felt very hot and thirsty. Cooling things, such as ice, were applied to his body but his condition went on worsening. His father tried to induce him to have some refreshing drink, showing, by means of reflected lights, that it was already morning, but the hoax did not succeed. Nāgadatta died sticking to his vow as a result of which he became a god in the first heaven. Recollecting the past events, he returned to the earth and consoled his parents who were still mourning his death. They thence forward devoted themselves to religious observances and eventually attained heaven. The sage then told him that Nāgadatta was reborn in his own person as Nāgakumāra and that Lakshmimati was no other than his wife of the former life. The teacher then explained to him the manner of observing the fast.

At this juncture minister Nayandhara arrived from home and Nāgak. returned to Kanakapura where his father received him with great affection and crowned him king. Vyāla, at his order, brought all his wives and Vidyās from wherever they were left. With them he enjoyed the pleasures of royalty. Śrīdhara had already become a recluse through sheer disgust and now Jayandhara and Prthividevi also retired to lead an ascetic life. Nāgak. ruled the

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earth for a very long time and then, transferring it to Devakumāra, he along with Vyāla, Mahāvyaāla, Acheya and Abheya, took to the ascetic life of a Digambara and, in due course, attained salvation.

Here ends the story of Nāgakumāra illustrating the fruit of observing the fast of Śripañcamī.

### II. Language and Grammar.

The Apabhraṃśas form a very important stage in the evolution of the Aryan languages of India as they link the classics with the present day vernaculars. They did not, however, attract the attention of scholars till very late, and, it was only in 1918 that a complete and critically edited Apabhraṃśa work appeared.\* This was the Bhavisayattakahā of Dhanapāla edited by Dr. Hermann Jacobi. It aroused a great interest in the direction and numerous works have since been brought to light. †

The earliest record of the word Apabhraṃśa in connection with language is found in the Mahābhāṣya of Patañjali (Vol. I. p. 2). But it is only in an inscription of about the middle of the 6th century A. D. (the Vallabhi grant of Dhara-sena II) that we find a definite mention of Apabhraṃśa as a language. Bhāmaha and Dandi have also accorded their recognition to it. Amongst the grammarians, the earliest to treat of this language is Canda who in his Prākṛta Lakṣaṇa devotes a few sutras to it. Hemacandra is the first who recognize the importance of this language and treat of it with a thoroughness that has not since been superseded. Later grammarians have merely copied him not only in substance but even in form and illustrations.

Hemacanda has, however, missed one point. He has omitted to notice any varieties in the language though his own treatment of it shows traces of them in the retention of the vowel sound ऋ and a few conjuncts. Namisādhu, amongst writers on poetics, and, Kramadiśvara and Mārkaṇḍeya amongst grammarians, have named three varieties of Apabhraṃśa the former calling them Upanāgara, Ābhira and Grāmya, and the other two Vrācata, Nāgara and Upanāgara. The language of most of the works so far discovered confirms to the rules laid down for Nāgara Apabhraṃśa which seems to have been the standard variety and to which our present work must also be said to belong. (Sanat-Intro.; Bhavis-Intro.).

Apabhraṃśa has been regarded as one of the Prākṛta Bhāṣās which include all the ancient languages other than Sanskrta. The most simple meaning of the word

\* At least one work 'Paramūtmā-prakāśa' of Joindu or Yogin rādeva in Apabhraṃśa Dohū was published long before this, with a Hindi translation. But the text was not critically edited and it did not attract attention from outside the Jaina circles.

† Apabhraṃśa works that were since discovered have been noticed by me in my article 'Apabhraṃśa Literature' (AUS 1925. vol. I.). I have continued my search for this literature and have since discovered more than a dozen other works.

Prākṛta Bhāṣā seems to be 'the natural language' i. e. the language of the people unrefined by any rigid rules of grammar and rhetorics. This meaning is accepted by Vākpatirāja and Namisādhu. The latter even goes so far as to give it a status of seniority over Sanskrit, by explaining it as the first produced (Prāk ṛta). But all the Prākṛta grammarians, including Hemacandra, regard Prākṛta to be derived from Saṃskṛta (Prakṛtiḥ Saṃskṛtam, tatra bhavaṃ tata āgataṃ vā Prākṛtam). It appears to me that they have done so for a practical convenience because the acceptance of Sanskrit as the source of Prakrit justifies their treatment of the language by merely explaining the deviations from the Sanskrit forms. I accept this view for the same convenience in writing the following grammatical outline of the present work.

## I. Alphabet and Morphology.

§ 1. The language of the present work shows the following alphabets—

*Vowels*—अ आ इ ई उ ऊ ए (short) ए (long) ओ (short) ओ (long)  
— (anusvāra).

*Consonants*—क ख ग घ । च छ ज झ । ट ठ ड ढ ण । त थ द ध न (?)  
प फ व भ म । य र ल व । स ह ।

*Note*—The position of न is doubtful as the MSS. are very inconsistent in its use. (See Critical Apparatus).

§ 2. The remaining letters of Sanskrit are represented as follows :—

(a) ऋ by (i) अ—ऋय (ऋत), कण्ह (ऋष्ण), तण (ऋण), तण्हा (ऋष्णा), पयइ (ऋकृति), अङ्किमंत (ऋङ्किमन्त), गहिय (ऋहीत), वड्किमभ (ऋङ्किमत्), मउ (ऋदु).

(ii) इ—किमि (ऋमि), किव (ऋपा), किवाण (ऋपाण), किसानु (ऋशानु), चुसिण (ऋसृण), णिव (ऋप), णिविति (ऋवृत्ति), पिहु (ऋथु), अङ्गिभ (ऋङ्गम्भ), मिग (ऋग), मिच्छु (ऋत्यु), इसी (ऋषि).

(iii) उ—वुट्टि (ऋष्टि), वुड्ड (ऋद्ध), पुसिअ (ऋसृष्ट), पुच्छिअ (ऋष्ट), पउत्ति (ऋप्रवृत्ति), मुइंग (ऋदङ्ग), मुअ (ऋत), माउहर (ऋमातृग्रह).

(iv) ए—गेहत्थ (ऋहस्थ), गेण्हिवि (ऋहीत्वा).

(v) अर—हरिसिअ (ऋष्ट), मरेवि (ऋत्त्वा), पियर (ऋपितृ), भायर (ऋभ्रातृ).

(vi) रि—रिसि (ऋषि), रिण (ऋण), रिया (ऋचा), रिद्धि (ऋद्धि).

(b) ऐ is either (i) weakened in to ए or इ—वेरि (ऋरिन्), केलास (ऋलाश), इरावय (ऋरावत).

or (ii) resolved into अइ-वइस (ऋइय), सइव (ऋव), वइरि (ऋरिन्), दइव (ऋव), गइवेय (ऋवेय), वइवस (ऋवस्वत), अइरावय (ऋरावत), वइयायरण (ऋयाकरण).

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(c) औ, like ऐ, is either ( i ) weakened into ओ or उ-गौरि (गौरी), दोहित (दौहित्र), कौजहल (कौतूहल), पौरिस (पौरुष), लोइय (लौकिक), कोसंबी (कौशाम्बी), कौण्डिण (कौण्डिन्य), गोत्तम (गौतम), ढोइय (ढौकित), सुक्ख (सौख्य), जुव्वण (यौवन), दुक्क (दौकित).

or ( ii ) resolved into अउ-कउल ( कौल ), गउर ( गौर ), सउच्च ( शौच ), पउलोमी ( पौलोमी ).

(d) ङ and ञ are invariably represented by an anusvāra as also the other nasals when not followed by a vowed कंकण (कङ्कन), भुयंग (भुजङ्ग), खाडिय (खाण्डित), णंदण (नन्दन), संबोहिय (सम्बोधित).

(e) ष by ( i ) छ at the beginning of a word. छ (षट्), छप्पय (षट्पद), छव्वग्ग (षड्वर्ग) but also सोलह (षोडश).

( ii ) स in other positions-कसाय (कषाय), इसी (कषी).

(f) श by ( i ) स-दसन (दशन), सोहा (शोभा), कोसंबी (कौशाम्बी).

( ii ) ह-दह (दश), सोलह (षोडश).

§ 3. Generally, Sanskrit words appear in Apabhraṃśa in a more or less changed form. The following are the changes that vowels undergo, besides the replacements noted in § 2.

(a) They are shortened when this can be done without affecting their syllabic quantity, i. e. before conjuncts. When a visarga is dropped the preceding vowel is lengthened i.e. अच्छरिअ (आश्चर्य), अप्पा (आत्मन्), अत्थाण (आस्थान), कित्तन (कीर्तन), खत्त (क्षात्र), खंति (क्षान्ति), कोसंबी (कौशाम्बी), गिंम (ग्रीष्म), चुण्ण (चूर्ण), क्षिज्जइ (क्षीयते), वग्ग (व्याघ्र), सुक्ख (सुख), मंघाय (मान्धातृ), माहप्प (माहात्म्य), महत्थ (महार्थ), कट्ट (काष्ठ), तंव (ताम्र), दूसह (दुःसह), णीससंति (निःश्वसन्ति), णीसारहु (निःसारयत).

(b) In some cases they are entirely replaced by another vowel showing an assimilating or dissimilating tendency.

(i) without changing the syllabic quantity—

पिक्क (पक्क), गरु (गुरु), गारव (गौरव), इंगाल (अङ्गार), पुरिस (पुरुष), पाम (पद्म), पोत्थ (पुस्तक), मउड (मुकुट), उच्छु (इक्षु). पुंडु (पाण्डु), णेउर (नूपुर), गौंछ (गुच्छ).

(ii) With a change in the syllabic quantity—णामिस (निमेष), गिहोण (ग्रहण) पायडिअ (प्रकटित), वाहिर (बहिः), पारोह (प्ररोह).

(c) The initial अ is sometimes dropped—वल्लोइय (अवल्लोकित), वलग्ग (अवलग्न), रण्य (अरण्य).

(d) A vowel is sometimes dropped from the middle of a word in order to make a brief form though this involves the loss of an entire syllable (like the words of the वृषोदरादि class in Sanskrit)—

उज्झाय (उपाध्याय), गेत्थ (नेपथ्य), धम्मएस (धर्मोपदेश), पंचुंवर (पंचोदुम्बर), पुहवइ (पृथ्वीपति), मुद्दाई (मुग्धादेवी), जुवार (झूतकार).

(e) In rare cases the vowels exchange their syllabic quantity—काहणउ (कथानक), असीस (आशिष्), माणुस (मनुष्य).

(f) ओ is sometimes resolved into अउ like औ—पवुत्त (प्रोक्त), पउत्ति (प्रोक्ति).

(g) The preposition अव and अप are sometimes reduced to ओ (by samprasāraṇa अ + उ)--ओयरिअ (अवतरित), ओलागिअ (अवलग्न), ओलंविअ (अवलम्बित), ओसर (अपसर), ओहच्छमि (अव + आसे); but also अवहेरिअ, अवगणिअ, अवमणिअ.

§ 4. As a rule, consonants are not tolerated in the middle of a word. But when they cannot be entirely dispensed with without affecting the constitution of a word, they are replaced by softer tones. The following changes may be noted—

(a) The unaspirated consonants except the cerebrals and र, ल are frequently eliminated, retaining their accompanying vowels alone to represent them. य or व is substituted in their place when there is the fear of a hiatus.

क and ग—लोइय (लौकिक), सउणि (शकुनि), अवलोइय (अवलोकित), अयाल (अकाल), कलयंठि (कलकण्ठी), दारय (दारक), दियंग (दिगन्त), दियंवर (दिगम्बर), भोय (भोग).

च and ज—खयर (खचर), रइय (रचित), रायउत्ति (राजपुत्री), गइंद (गजेन्द्र).

त and द—घअ (घृत), कइवय (कतिपय), कयंत (कृतान्त), चउक (चतुष्क), सयवत्त (शतपत्र), आएस (आदेश), उइय (उदित), वयण (वदन), आयर (आदर), उवहि (उदधि).

प—खविय (क्षपित), गयउर (गजपुर), आऊरेप्पिणु (आपूर्य), रूव (रूप), दयावर (दयापर).  
य and व—आउस (आयुः), कइंद (कधीन्द्र), कइ (कवि), जुयराअ (युवराज).

(b) When not eliminated as above, an attempt is made to soften them.

प to फ—फरुस (परुष), पुप्फवइ (पुष्पवती), पुप्फयंत (पुष्पदंत).

ट to ड—कडि (कटि), जडिअ (जटित), भडारा (भट्टारक).

ठ to ढ—कठिण (कठिन), पीठअ (पीठक).

ड, र to ल—कील (कीडा), वील (वीडा), चिलाअ (किरात), सोलह (षोडश), सोमालिया (सुकुमारिका), चलण (चरण).

(c) The aspirates of all classes except those of चवर्ग and टवर्ग are replaced by ह,

ख—णह (नख), दुह (दुख), सुह (सुख).

घ—अह (अघ), णिहसण (निघर्षण).

थ—णाह (नाथ), पिहु (पृथु), जूही (यूथिका).

ध—दहि (दधि), णिहि (निधि), अहम (अधम), अहर (अधर), अहिराअ (अधिराज).

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फ-मुक्ताहल (मुक्ताफल), चंपयहुल्ल (चम्पकफुल्ल).

भ-अहंग (अभङ्ग), अहिचंद (अभिचन्द), दुंदुहि (दुन्दुभि), दुल्लह (दुर्लभ), सहाव (स्वभाव).  
श-दह (दश), सोलह (षोडश).

(d) म, sometimes, becomes व and *Vice versa*.

म to व-पणवेधिणु (प्रणम्य), हणुव (हनुमत), वम्मह (मन्मथ), रवण (रम्य).

व to म-शमरी (शवरी).

(e) य is changed to ज-जोग (योग्य), संजोय (संयोग), जण (यज्ञ), जम (यम), जंत (यन्त्र), जस (यशा), जाण (यान), जोह (योध), जुयराभ (युवराज), जुयल (युगल).

§ 5. No conjuncts except of सवर्ण consonants are allowed to stand. They are dispensed with in the following ways:—

(a) A conjunct at the beginning of a word loses its second letter.—

कम (क्रम), कणंत (कणत्), गाम (ग्राम), चुय (च्युत), णरगोह (न्यग्रोध), तिहुयण (त्रिभुवन), दविण (द्विण), दिय (द्विज), पसाहण (प्रसाधन), पत्त (प्राप्त), वसण (व्यसन), वावार (व्यापार), ववहार (व्यवहार).  
But in case of द्वार and द्वे the initial द् is dropped-वार (द्वार), वे (द्वे).

(b) Initial स् of a conjunct consonant is dropped. If the remaining letter be क or त it is changed to ख or थ respectively. क्ष becomes ख by the same rule applied regressively (see d below) णिद्ध (क्षिग्ध), थिर (स्थिर), थूल (स्थूल), खलिअ (स्खलित), खंध (स्कंध), थण (स्तन), थुअ (स्तुत), थेण (स्तेन), थी (स्त्री), खण (क्षण), खेत (क्षेत्र), खीर (क्षीर), खुब्भ (क्षुब्ध). But also कंधर (स्कंध) and स (स्व).

(c) Medially, conjuncts are assimilated to the second or the first i. e. progressively or retrogressively, and the preceding vowel, if long, is made short.

*Prog.*—ककस (कर्कश), कण (कर्ण), कदम (कर्दम), कप्पूर (कर्पूर), खग (खङ्ग), अब्भुय (अद्भुत), कप्पद्दुम (कल्पद्रुम), किक्किंध (किष्किन्ध), सक्कारिअ (संस्कारित), कव्व (काव्य), गुप्फ (गुल्फ), मज्जार (मार्जार), मग्ग (मार्ग), सुक्क (शुष्क), सुट्टु (सुष्टु), मुग्ग (मुद्ग), जुत्त (युक्त), गुत्ति (गुप्ति).

*Reg.*—अग्ग (अग्र), जोग्ग (योग्य), सुक्क (शुक्क), सुत्त (सूत्र), खट्टा (खट्वा), कस्सिर (कश्मीर), खुब्भ (क्षुब्ध), अद्धक्ख (अध्यक्ष), गम्म (गम्य),

(d) Sibilants, when assimilated, frequently make the second letter aspirated. (See b above).

पसत्थ (प्रशस्त), अणत्थमिअ (अनस्तमित), कुत्थिय (कुत्सित), पच्छइ (पश्चात्), अच्छरिअ (आश्चर्य), तुरुक्ख (तुरुष्क), पुप्फ (पुष्प), णिप्फंद (निष्पन्द) वत्थ (वत्स), but णिप्पह (निष्पभ).

(e) Conjuncts may be separated by the intervention of a vowel (Svara-bhakti).

कसण (कृष्ण), करिसण (कर्पण), किरिया (क्रिया), दरिसिय (दर्शित), वरिस (वर्ष), सुक्किल (शुक्ल), पडम (पद्म), छउमत्थ (छद्मस्थ), अच्छरिअ (आश्चर्य), तंथिर (ताम्र), सिरि or सिय (श्री), दुवार (द्वार).

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(f) A conjunct may be simplified and the preceding vowel nasalised.  
जंपइ ( जल्पति ), वंकाणण ( वक्रानन ), दंसण ( दर्शन ), विंभिय ( विस्मित ), अंसु ( अशु ),  
फंस ( स्पर्श ), गिंभ ( ग्रीष्म ), विंभल ( विह्वल ), साहंमिय ( साधर्मिन् ).

(g) Some conjuncts have special substitutes—

क्ष्—ख्, घ्, छ्, or झ्, अद्धक्ख ( अध्यक्ष ), पच्चक्ख ( प्रत्यक्ष ), घित्त ( क्षित ), छण इंदु  
( क्षण + इन्दु ), झीण ( क्षीण ), झरंत ( क्षरत् ), क्षिज्जइ ( क्षीयते ).

ग्ध्—ज्झ्, डज्झ ( दग्ध ).

ज्ञ्—ण् or ज्ज्, आण ( आज्ञा ), पइज्ज ( प्रतिज्ञा ).

त्य्—च्, चाय ( त्याग ), मिच्च ( भृत्य ), णिच्च ( नित्य ), असच्च ( असत्य ).

त्स्—च्छ्, वच्छर ( वत्सर ), मच्छर ( मात्सर्य ), वच्छल्ल ( वात्सल्य ).

झ्—ज्, जूअ ( द्यूत ), अज्जु ( अद्य ).

ध् or ध्व—झ्, झाण ( ध्यान ), जुज्झइ ( युध्यते ), अज्झासा ( अध्याशा ), विज्झइ ( विध्यते )  
उज्झाय ( उपाध्याय ), झुणि ( ध्वनि ).

प्स्—च्छ्, अच्छरहु ( अपसरसाम् ).

स्त्—ख्, खंभ ( स्तम्भ ).

स्थ्—ठ्, ठविय ( स्थापित ), ठाण ( स्थान ), अट्ठि ( अस्थि ), विसंतुलिय ( विसंस्थूलित ).

स्म्—म्, स् or म्हु, विंभिय ( विस्मित ), सरइ ( स्मरति ), अम्हहं ( अस्माकम् ).

ष्ण्—ठ् or ण्ह्, विट्ठु ( विष्णु ) तिट्ठि ( तृष्णि or तृष्णा ), कण्ह ( कृष्ण ), तुण्हिक्क ( तूष्णीक ).

ष्ट्—ढ्, दाढा ( दंष्ट्रा ).

ह्—म्, विंभल ( विह्वल ).

§ 6. A consonant is sometimes doubled either to retain the syllabic quantity of the preceding vowel which is shortened, or to raise the quantity for the first time.

परज्जिय ( पराजित ), अवयण्णिअ ( अवगणित ), गोत्तम ( गौतम ), उप्परि ( उपरि ), अण्णेक्क ( अनेक ).

## II. Noun.

§ 7. The following are the case terminations for masculine nouns ending in अ. The ending vowel of the base is dropped before terminations beginning with a vowel.

There are only two numbers, singular and plural, the dual being included in the latter.

	1	2	3	4	5	6	7	8
	Nom.	Acc.	Inst.	Dat.	Abl.	Gen.	Loc.	Voc.
Sing.	उ. ओ.	उ.	ए, एण, एणं.	हो, हु, आसु.	हो, हु, आठ.	स्स, सु, आसु, हो, हु.	इ, ए, अइं.	अ.
Plu.	अ	अ, ए.	एहिं.	हिं. हुं.	हुं	हं	हिं, हं	

## NOUN

### Examples.

Nom.—Sing. गरु, पुत्रु, भडु, भडो, सप्पो, दप्पो.

Plu. गर, भड, अरहंत, पंचत्थिकाय, गंदण, हयवर, गयवर.

Acc.—Sing. भोयराउ महइ ( I, 10, 8. ), अप्पाणु ण लिप्पइ ( I, 10, 9 ).

Plu. ण वि दावइ उज्जल वि दंत, सुमरइ सुणिवर संत दंत ( I, 10, 11 ),  
पुरमाणव चूरइ ( III, 15, 10. ), भडे हए, गए, रहे, ( VI, 13, 11. )

Ins.—Sing. अत्थे, गुणधम्मं, भावें, भिच्चें, जणेण, सोहणेण, सुहिं (सुखेन), खणिं (क्षणेन), जसेणं.

Plu. सुखेरेहिं, लोयणेहिं, किकेरेहिं, कुंकुमेहिं, भायरेहिं.

Dat.—Sing. णविवि णरिंदहो ( I, 8, 12 ); धीयउ कंदप्पहो दिण्णउ ( III, 7, 16 ); काहियं  
णरणाहहो ( III, 13, 2 ), रायहो दाविय ( III, 8, 16 ); सव्वंगु णधिउ  
परमेसरासु ( IV, 13, 9 ).

Plu. वाणिज्जहिं गउ ( I, 15, 5 ).

Abl.—Sing. धीर वि णर णट्ठा रणे णायहो, जलहितरंग णाइं गिरिरायहो ( III, 16, 8 ),  
तें कट्ठिय सा सुंदरि घराउ, णं करिणा करिणि महा सराउ ( VIII, 2, 10. ),  
पंथहो णोसरियउ ( IV, 13, 6 ). सगहो पड्डियउ.

also केलासहो होंतउ ( III, 15, 13. ), विजयाउरु धाइएण ( IV, 7, 14. ).

Gen.—Sing. रायस्स, णायस्स दणुयस्स, मणुयस्स, जयंधरासु ( I, 15, 12 ), णरणाहहो  
अरिछव्वगहू.

Plu. मंडलियहं, दुट्ठहं, मणुयहं, दीणहं, माणुसहं.

Loc.—Sing. साग्गि, णरि, जणे, णरे, णरकोट्टइं ( I, 12, 1. ).

Plu. तरंगहिं ( III, 8, 7 ), खेत्तहं पयसंचार णत्थि ( I, 13, 6 ) दियंतहिं.

Voc.—Sing. देव, परमेसर, हे पुत्त.

It will be seen that it is, strictly speaking, the genitive which is mostly used to express the sense of the dative and ablative. It is even used sometimes to denote the acc. and the inst. e. g.

Acc. आयउ वणकरिंदु कणयउरहो ( III, 15, 13 ).

मा जाएसहिं रायदुवारहो ( V, 2, 7 ).

सव्वहं पाडमि जमदंडघाउ ( IV, 9, 2 ).

Inst. मणु मणहो मिलिउ करु करहो मिलिउ ( I, 18, 9 ).

§ 8. The declension of neuter nouns ending in अ differs from the masc. in Nom. and Acc. plural only which in their case is formed by adding अइं or आइं, e. g. धण्णइं, तणाइं, गोहणाइं, पाणियाइं (Nom. I, 6, 5). पयाइं दिंति, विण्णाणइं संभरंति, लक्खणइं दक्खवंति (Acc. I. 1 ).

Gender is, however, very loose and arbitrary as words like परियणाइं, किकराइं, मायासुयइं, दीणइं, दारयाइं are also used in neuter forms.



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§ 9. Masc. nouns ending in इ or उ are few. Those ending in इ are mostly those that are obtained by dropping the last consonant, e. g. करि, ससि, केसरि, वणि.

<i>Termin.</i>	<i>Examples</i>
Nom. & Acc. Nil—हत्थि ण होइ ( III, 16, 11 ), मुणि वंदिवि ( I, 12, 1 ), जहिं कमल- रेणुपिंजरिय हत्थि ( plu. I, 6, 4 ), पहु सरइ थुणइ ( I, 11, 2 ). पणवेप्पिणु पंचगुरु ( I, 1, 1 ).	
Inst. sing. णा plu. हिं	गुणिणा, वणिणा, पहुणा. गुणीहिं, रयणकोडिहिं.
Gen. sing. हुं, हे plu. हिं	णियगुरुहुं, वइरिहुं, पहुहे. जिणमुणिहिं मणु रावइ.
Loc. sing. हे, हि	सुरगिरिहे ( I, 3, 14 ), उययगिरिहि ( I, 8, 8 ).

§ 10. There are no nouns ending in a consonant as all such nouns of Sanskrit are made to end with a vowel अ or इ by dropping the last consonant, as हणुव, खिर, उर, तम, करि, ससि, वणि; or by adding an अ at the end, as आउस ( आयुस् ).

§ 11. Feminine nouns ending in आ are generally shortened and those ending in इ or ई are undistinguished.

<i>Termin.</i>	<i>Examples.</i>
Nom. and voc. Sing. Nil	णिइ, भुक्ख, वाय, कंत, सुंडमाला, सेलिंदवाला, देवि, मणोहरि, कुलउत्ती, भोइणि, भडारी, सलिलकील पारद्ध कुमारें ( III, 8, 4 ).
Plu. अउ, आउ, इउ, ईउ	एंतु पियाउ ( III, 7, 13 ), महिलाउ णउ मुणंति सहियत्तणु ( III, 11, 3 ), धीयउ कंदप्पहो दिण्णउ ( III, 7, 16. ), पंच वि गईउ etc. ( I, 12, 3 ), हारावालिउ, किंकिणिउ, विलासिणिउ, तिणि वि महएविउ ( V, 11, 12 ).
Inst.	Sing. इ, ए हुंसलीलाइ, दाढाइ, मुद्धए, कण्णए, जयमईए, अण्णेकए, वालियाए, पहुभत्तिए, कंतीए, पउलोमीए. मरगयरईए, वसुमईए. Plu. हिं धीयहिं, धरिणिहिं, करिणिहिं, देविहिं, हारावालिहिं, कामिणिहिं, वहिणिहिं.
Gen.	Sing. हे कंतहे, धीयहे, मायहे, सुंदरिहे, जणणिहे, पुत्तिहे, गच्छंतिहे, Plu. हुं, हुं, आण अच्छरहुं, महिलाहुं, जुवइहुं, विलयाण लक्खाइं ( II, 2, 9 ).
Loc.	Sing. इ, हे दिसि ( I, 6, 3 ), कुसुमंजरिहे ( II, 1, 9 ).

## NUMERALS

### III. Pronoun.

#### § 12. Personal pronouns—

	Nom.	Acc.	Inst.	Dat.	Gen.	
I Person:--Sing.	हउं	मइं	मइं	महु	मज्झ, मज्झु, महु, महारउ, मेरउ.	
	Plu.	अम्हइं	अम्हइं	...	...	अम्हहं, अम्हारिसु.
II Person:--Sing.	तुहुं, तुमं	पइं	पइं	तुहुं	तुह, तेरउ, तुहारी.	
	Plu.	तुम्हइं	...	...	...	तुम्हहं.
III Person	Sing.	सो	तं	तें, तेण, ताइं.	तहो, तासु.	तहो, तासु. तहिं Loc.
	Masc. { Plu.	ते, ताइं		तेहिं		ताहं.
III Person	Sing.	सा		तीए, ताइं	तहे, ताह	तहे, ताह.
	Fem. { Plu.	...	...	...	...	...

#### § 13. Demonstrative, interrogatory and relative pronouns—

एतत् Masc. Sing.	एउ, एहु,	एहु	अणेण	...	एयहु.
	Plu.	एहउ. f. एही	...	...	
किस् Masc. Sing.	कवणु		कें, किं	...	कासु. कहिं Loc.
	Fem. "	का	काइं		काहे
यत् Masc. Sing.	जो	जं	जे, plu. जेहिं	...	जसु, जासु.
	Fem. "	जा			

### IV. Numerals.

§ 14. The following numerals are found mentioned in the present work--

<i>cardinal</i>	<i>ordinal</i>	<i>cardinal</i>	<i>ordinal</i>
1 इक्क, एक	पहिलउ	11 एयारह	
2 दुअ, बे, विणिण	दुयउ, वीयउ	12 बारह, दुवालस, दोदह	बारहम
3 तइ, तिणिण	तइयउ	14 चउदह	
4 चउ, चत्तारि	चउत्थ, चोत्थ	16 सोलह	सोलहम
5 पंच	पंचम	18 अट्टारह	
6 छ	छट्टम	21 एकवीस	एकवीसम
7 सत्त	सत्तम	22 बावीस	बावीसम
8 अट्ट	अट्टम	32 बत्तीस	
9 णव	णवम	33 तेतीस	तेतीसम
10 दह	दहम	50 पण्णास	
		68 अट्टसट्ठि	
		100 सय	
		1000 सहस	
		100000 लक्ख	
		1000000 कोटि	

V. Nominal suffixes.

The suffixes that are found used are mostly common to other Prakrits—

§ 15. In the same sense ( स्वार्थे )—

अल्ल—णवल्ल

इल्ल—सुदंसणिल्ल

उल्ल—असणुल्ल, अहरुल्ल, कडउल्ल, करहुल्ल, कलणुल्ल, कमलुल्ल, गंडयलुल्ल, जरुल्ल, जुयलुल्ल, भवणुल्ल, मडहुल्ल, मंडउल्ल, मांसुल्ल, रहिरुल्ल, सिरकमलुल्ल, हियउल्ल, हेमवणुल्ल.

य (क)—गरुय, णियय.

ल—पंगुल, पक्कल.

§ 16. In the sense of possession ( मत्वर्थे ).

आल—रवाल, रसाल.

इल्ल—णट्टासणिल्ल, पुब्बिल्ल, रसिल्ल.

§ 17. In the sense of measure ( परिमाणे ).

एत्तिअ—केत्तिअ ( कियत् ).

§ 18. In the sense of likeness, added to pronouns ( दृग्, दृश् ).

एहअ—केहअ, जेहअ. रिस—एरिस, अम्हारिस, तुम्हारिस.

§ 19. For forming abstract nouns from nouns and adjectives.

त्त—भिच्चत्त, सिद्धत्त, सुइत्त, माणुसत्त, गरुयत्त.

त्तण—कुडिलत्तण, गरुयत्तण, गूढत्तण, पहुत्तण, भिच्चत्तण, मूढत्तण, सुकइत्तण, सयणत्तण.

§ 20. For forming comparative and superlative adjectives—

( i ) Comparative :—

आर—गरुयारी, लहुयारी, भल्लारउ ( भद्रतरः ), पियारउ ( प्रियतरः ), पहिलारउ ( प्रथमतरः ).

इय ( ईयस् )—बलियउ.

( ii ) Superlative :—

इट्ट—पाविट्ट ( पापिन् + इट्ट ).

VI. Verb.

There is no distinction of Atmanepada and Parasmaipada and the dual merges in the plural.

§ 21. Present tense.

	<i>Terminations.</i>	<i>Examples.</i>
I Per. Sing.	उं, मि	करउं, कहउं, जामि, पहणमि, पलोयमि, जिणमि.
Plu.	हुं, मो	अवयरहुं, णिवसामो.
II Per. Sing.	सि, हि	होसि, धिवासि, जाणहि, हिंढहि.
III Per. Sing.	इ	भमइ, भक्खइ, हवइ, कहइ, सहइ, सकइ.
Plu.	अंति	जिणंति, जुज्झंति, डहंति, पडंति, कहंति, मुयंति, लब्भंति.

## PARTICIPLES AND INFINITIVES

### § 22. Past tense.

Past tense is almost exclusively expressed by participles. The only example of verb that I can pick out is आसि ( आसीत् ) in आसि रिसिहिं वक्खाणियउ VI, 8, 11.

### § 23. Future tense.

I Per. Sing. एसमि	परिणसमि.
II Per. Sing. एसहि	णिवडेसहि, पेक्खेसहि, जाएसहि.
III Per. Sing. एसइ	कीलेसइ, जणेसइ, णिवडेसइ, होसइ.
Plu. इहिंति	करिहिंति, भुंजिहिंति.

### § 24. Imperative Mood.

II Per. Sing.--अ, इ, उ, ए, सु, हि.	जय, धरि, सुणि, कहि, करि, भणु, चडु, हणु, पेक्खु, करे, (IX, 17, 25), भणसु, जिणसु, कहसु, सरसु, कहहि, डहहि, पेसहि.
Plu.--हु,	णीसारहु, भारहु, कहुहु, परितायहु.
III Per. Sing.--उ	संभवउ, होउ, वियलउ, किजउ, पासियउ.
Plu.--अंतु	एंतु. मेळंतु.

### § 25. Potential mood.

This is expressed by passive forms.

III. Per. sing. जइ--विरइजइ, पाविज्जइ ( III, 2, 14 ).	णासिज्जइ, संनोसिज्जइ ( III, 3, 10 ).
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### § 26. Passive voice.

II. Per. Sing. हि--दीसहि.	
III. Per. sing. जइ--किजइ, मुणिज्जइ, दिजइ, लइजइ, णासिजइ, डज्जइ; other forms--दुब्भइ, दीसइ, मुच्चइ, सुम्मइ (श्रूयते).	
Plu. अंति--हम्मंति (हन्यन्ते), दीसंति (इयन्ते), जिप्पंति (जीयन्ते).	

§ 27. Roots ending in आ change it to ए before the terminations of the present and imperative e. g. देइ (दाति), लेइ (लाति), लेंति, देहि, लेहि.

§ 28. Intensive (मृशार्थे). जजाहि (go quickly), देदेहि (give quickly).

§ 29. Denominative. रंडमि (रंडां करोमि), वहिरिउ (वधिरौकृत), वंकावइ (वकीकरोति), हक्कंत (हक्, चोदनार्थं शब्दं, कुर्वत).

## VII Participles and Infinitives.

### Terminations

### Examples

§ 30. Present Active (i) अंत--कीलंत, सुणंत, संत, सरंत, चयंत, fem. हिंदोलंती, पडंती.	
(ii) माण--गच्छमाण, णच्चमाण, पइसमाण, चोयमाण (IV, 12, 11),	
Present Passive	थिप्पमाण, गुप्पमाण, सेविज्जमाण, संचिज्जमाण.

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- § 31. Past Passive अ, ण्ण.—भूसिअ, दमिअ, हुअ, धरिअ कहिअ, आरूढ, दिण्ण, विच्छिण्ण, भिण्ण, fem. गय, णिय, पिहिय, दिट्ठा, हूई.  
Causal आविय—दरिसाविय, देवाविय, पट्टविअ.
- § 32. Past absolute ( i ) इवि, एवि—भणिवि, मणिवि, रुंभिवि, पेक्खिवि, वंदिवि परिणिवि, लहेवि, लग्गेवि, लेवि.  
(ii) इय—पेसिय ( III, 11, 9 ).  
(iii) ऊण—बुज्झिऊण, भज्झिऊण, अइऊण, चईऊण.  
(iv) एविणु,--लेविणु.  
एप्पिणु--लएप्पिणु, आणेप्पिणु, भमेप्पिणु, साहेप्पिणु.  
(v) पि--गंपि ( III, 12, 9 ).  
(vi) णमुल--सव्वहं पाढमि जमदंडघाट ( IV, 9, 9 ).  
( यमदण्डघातं, यमदण्डेन हत्त्वा, पातयामि ).
- § 33. Potential एवअ--वंचेवअ, करेवअ, जाएवअ, जोएवअ, दारेवअ, मारेवअ, हणेव्वअ.
- § 34. Infinitive ( i ) इवि--कट्ठिवि ( VII, 6, 2 ).  
( ii ) उं--दाउं ( दातुम् V, 10, 8 ).  
( iii ) हुं--जिणहुं, जोयहुं, दिजहुं, सिक्खहुं, मेळवहुं.

### VIII. Verbal derivatives.

The numerous nouns derived from verbs in Sanskrit occur here with the usual phonetic changes e. g. णंदण, विलासिणि, तायण ( त्राण ) etc. The following are, however, noteworthy—

- § 35. In the sense of habit ( ताच्छील्य ).  
इर--उज्झिर, घोलिर, णिहालिर, पयंपिर, परताविर, पलयासंकिर, बुज्झिर, भासिर, संताविर, विलंविर, हिंसिर.
- § 36. In the sense of agent ( कर्तरि ).  
आर--दायार ( दात् ).  
एर--जणेरी ( जनयित्री, जननी ).

### IX. Indeclinables.

- § 37. Adverbs of time--चिर ( चिरम् ), ज्ञात्ति ( ज्ञाटिति ), जाम-ताम ( यावत्-तावत् ), ता, तो ( तावत् ), लइ, लहु ( लघु, शीघ्रम् ), पच्छइ ( पश्चात् ), अज्जु ( अद्य ), अज्जु परए ( अद्य श्चो वा ), जइयहुं-तइयहुं ( यदा-तदा ), तओ ( तदा ), संपइ ( सम्प्रति ), णिच्च ( नित्यम् ), सया ( सदा ).
- § 38. Adverbs of place--इत्थु, एत्थु ( अत्र ), तित्थु, तेत्थु ( तत्र ), जहिं, जेत्तेहे ( यत्र ), तहिं, तेत्तेहे ( तत्र ), कहिं ( कुत्र ), पुरउ ( पुरः ), सव्वंसुहु ( सन्मुखम् ).

## ONOMATOPOEIA

- § 39. Adverbs of manner—एम् ( एवम् ), केम् ( किम् ), कह व ( कथमपि ), किह ( कथम् ), जिह-तिह ( यथा-तथा ).
- § 40. Interjections, conjunctions and other particles—अव्वा ( अहो ), हा, भो, अह ( अथ ), अहवा ( अथवा ), इव, व, व्व, वा ( इव ), णं ( ननु ), ण, णउ ( न ), णवर ( केवलम् or अनन्तरम् ), णिरुह, णिरारिउ, णिरुत्तउ ( नितराम्, निश्चयम् वा ), किर ( किल ), च्चिय ( चैव ), जइ-तो ( यदि-तर्हि ), छुडु ( यदि ), णाइ, णावइ, विव ( इव ), विणु ( विना ), पुणु ( पुनः ), मि, व, वि ( अपि ), मा, मं ( मा prohibitive ), सहं ( सह ), सइं ( स्वयम् ), ईसीसि ( ईषद् ईषद् ), उवरि, उप्परि ( उपरि ).

### X. Onomatopoeia.

§ 41. Our work is particularly rich in the use of onomatopoeic words, which mostly occur in the description of the battle scenes.

कडयडंति ( cracking of bones ), कणरणंति ( jingling of anklets ), कसमसंति ( breaking of spears ), किलकिलंति ( bursting into laughter ), खणखणंति and खुणखुणंति ( clashing of swords ), गुमुगुमुगुमंत ( humming of bees ), चलचलंति ( sound of the entrails ), चलवलंत ( fluttering of banners ), जिगिजिगिजिगंत ( splashing of swords ), झणझण ( rumbling of paddy-ears ), झलझलइ ( ruffling of the sea ), झंकार ( humming of bees ), टंकार or टणटणटणंत ( sound of bell ), टलटलइ ( shaking of the mountain ), दडयडंति ( tumbling of trunks of dead soldiers ), धगधगंति ( sound of swords waved forcefully in the air ), भुक्किउ ( braying of asses ), घाह ( cry of lamentation ), रणझणंत ( sound of bell ), रुणरुण ( humming of bees ), ललललंति ( waving of chawries ), सलसलंति ( flowing of blood ), हिलिहिलि ( neighing ), थरहर ( trembling ).

### 12. Metre.

The author has divided the present work into nine *sandhis* (chapters) each of which consists of a number of *kaḍavakas* (passages) the longest sandhi (IX) containing twenty-five and the shortest (V) only thirteen. A *Kaḍavaka* forms the metrical unit of Apabhraṃśa poetry. It is constituted by a number of lines each of which consists of two *padas* or feet rhyming with each other, and ending with a verse called 'ghatta' the measure of which changes only with the chapter at the very beginning of which it is defined by means of a verse called 'dhrvaka' so named because it remains the same throughout the chapter. This arrangement corresponds with that of some of the most important poems in Hindi such as the *Ramayana* of *Tulsidasa* or the *Padmavata* of *Malika Muhammada Jayasi*, where a number of lines in 'caupai' metre ends with a 'doha' or 'soratha' verse, the passage forming the unit of the whole work. The *kaḍavakas*, sometimes, have a couplet in the 'duvai' metre at the beginning as in sandhis III and IV of our work. The usual length of a *kaḍavaka* is twelve or thirteenth lines, though the longest in

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our work runs to forty-six (IX, 17) and the shortest shows eight only (VII, 12). The total number of *kaḍavakas* in all the *sandhis* is 150 (one hundred and fifty) containing, in all, 2205 (two thousand two hundred and five) lines, besides the one *kaḍavaka* of sixteen lines and the following six verses at the end of the work constituting the author's *praśasti*.

Five lines, in all, are defective in our text (I, 3, 8; IV, 15, 8; V, 9, 8; IX, 25, 4, 6) as their second foot is missing. It is possible that the poet himself left them incomplete by over-sight as in each case the defective line occurs in continuation of many similarly rhyming feet. Another explanation is that the missing feet may have been overlooked by the earliest scribe who copied the archetype, and so they could not find their way in to any of the later MSS. It is also not impossible that they be later interpolations meant to complete or amplify the descriptions which may have seemed insufficient to their author. As already said in the description of the MSS., some lines are found in one or two of them only, and our work may not be absolutely free from interpolations (see notes on VI, 12, 4). Let us, however, hope that the missing feet may yet be recovered from MSS. that might be discovered in future.

Prakrit metre is divided into two kinds according as the measure depends upon the number of syllables (*vara-vṛtta*) or on the syllabic quantity (*matra-vṛtta*). Indirectly, our poet has told us more than once that he was writing his poem in mātra metre ('*Bhoyanu bhuttau mattā-juttau Sarasu kaindeṃ kavvu va uttau*', V, 2, 4; and '*Kavvaṃ piva mattā-saṃvariyaṃ*,' VI, 9, 5). He has, however not neglected the other kind entirely. But whatever the metre used, rhyme (*pād-ānta-yamaka*) is the essence of all. The metre that predominates in our work consists of two feet of sixteen mātrās each, rhyming with each other and having only the last few syllabic instants well regulated. Variations in these regulations furnish varieties of metre.

The following is a brief statement of the metres and the total number of *kaḍavakas* in which they are used—

<i>Matra vṛtta</i>		<i>Varṇa-vṛtta</i>	
Alillaha	60	Samkhaṇḍī	3
Pajjhaṭikā	47	Pramāṇikā	1
Pādākulaka	28	Bhujāṅgaprayāta	1
Dipaka	3	Samāṇikā	1
Madhubhāra	2	Mottiyadāma	1
Mañjutīlakā	2	Mālatī	1

142

+ 8 = 150

## MĒTRĒ

<i>Ghatta verses</i>		<i>Duvai verses</i>	
Caupaiā	29	Duvai verses	32
Culiālā	25	Gāthā	1
Ullāla	18	Upendravajrā	1
Digapāla	17		—
Ghattā	16		34
Caubola	13		
Sampadā	15		
Unnameable	17		
Dhruvakas	9		
	159		

These are distributed in the work as follows :—

### I. Body of the Kadavakas.

<i>Sandhi</i>	<i>Kad.</i>	<i>Metre</i>	<i>Nature of the metre, etc.</i>
I	1-10,	Pajjhaṭikā	It has 16 mātrās in each foot ending with an ambhibrachys ( Ja-gana ) PP. page 217. Dr. Gune feels a caesura at the 8th mātrā ( Bhavis. intro. ) But I can not detect it. <i>Exceptions</i> —2, 5; 4, 8; 5, 1, 4, 7; 7, 5; 8, 1; 10, 8; 12, 11; 14, 4; 15, 1, 11; 16, 1; 17, 1; 18, 9. These 15 lines show three short mātrās at the end and hence belong to Alillaha metre for which see below.
"	12-18.		
"	11	Pādākulaka	It has all the 16 matras in each foot short ( PP. page 223 and com. ).
II	1, 4, 6-10, 12-14.	Pādākulaka	It has 16 mātrās in each foot ending with anapaestus ( Sa-gana ). There is no restriction of long or short in this metre ( ' <i>Lahu guru ekka niyama nahi jeha</i> ' PP. page 223 ).
"	2	Dipaka	It has 10 mātrās in each foot with the end short. ( PP. page 291 ).
"	3	Samkhanāri	A syllabic metre having two Ya-gana in each foot ( PP. page 368 ). It is also called Somarāji ( ' <i>Dvi-ya somaraji.</i> ' Apte's Dic. App. ). It is half of Bhujāṅgaprayāta, for which see below.



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"	5	Pramānikā	A syllabic metre having 8 syllables in each foot alternately short and long ( PP. page 380 ).
"	11	Bhujaṅgaprayāta	A syllabic metre of 12 syllables in each foot divided into four Ya-gaṇa, (PP. page 440 ).
III	1-17	Alillaha	It has 16 mātrās in each foot ending with two short ( PP. page 220). <i>Exceptions</i> —3, 6; 4, 9; 5, 9; 6, 3, 11; 7, 5, 10; 8, 4, 14; 11, 12; 12, 8, 9; 13, 4, 7, 13; 16, 13. These 16 lines show two long mātrās at the end of each foot except line 4, 9, which shows only one long. Their metre is pādākulaka for which see above.
VI	1-9, 11-15.	Pajjhatikā	( See above ). <i>Exceptions</i> —1, 13; 3, 4; 4, 11; 5, 9; 6, 5, 11, 12, 13; 8, 4, 9, 12; 11, 5, 10; 12, 3, 9; 14, 5, 12; 15, 11. These 18 lines show two short mātrās at the end which makes them Alillaha, for which see above.
"	10	Pādākulaka	Each foot of 16 mātrās ends with a long. ( see above ).
V	1-3, 6-9, 11-13.	Alillaha	( See above ). <i>Exceptions</i> —1, 8, 10; 6, 9; 7, 2, 3, 6, 10; 8, 3, 6, 10, 15; 9, 1, 10; 11, 4, 9, 10, 13; 12, 1, 3; 13, 4, 7. These 21 lines show two long mātrās at the end of each foot; hence they are Pādākulaka. ( see above ).
"	4	Madhubhāra (?)	It has eight mātrās in each foot ending with two short. {But as defined in PP. page 284, it requires a payodhara ( Ja-gaṇa ) at the end.
"	5	Dipaka	( See above ).
"	10	Pādākulaka	The 16 mātrās in each foot end with two long, with the exception of four lines ( 10, 13, 16, 17 ) which end with one long ( see above ).
VI	1-5, 7-12, 14; 15, 17,	Pādākulaka	It has 16 mātrās in each foot ending with a long ( see above ).

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VI	6	Madhubhāra (?)	It has eight mātrās in each foot ending with a long ( see above ).
"	13	Samkhaṇārī	( See above ).
"	16	Samānikā	A syllabic metre of eleven syllables in each foot alternately long and short ( PP. page 372 ).
VII	1-4, 6-12, 14, 15.	Alillaha	( See above ) <i>Exceptions</i> :-1, 7, 8, 9; 2, 7; 3, 1, 7; 4, 2, 4; 8, 6; 11, 1, 2, 3; 12, 1, 2; 14, 15, 8; 15, 5, 6, 7, 9. These twenty lines end with a long mātrā and therefore, belong to Pādākulaka ' (see above ).
"	5	Dipaka	( See above ).
"	13	Mañjutīlakā	It has twenty mātrās in each foot with the scheme one short followed by a Ta-gaṇa, at the end, except line 7 where the feet end with a Na-gaṇa. The measure could not be traced in the Prākṛta Piṅgala, but it is illustrated in the Chandah-prabhākara. p. 55, where, however, it shows a Ja-gaṇa at the end.
VIII	1-16	Pajjhatīkā	( See above ). <i>Exceptions</i> :-1, 6, 7; 3, 12; 4, 8; 6, 3, 12; 14; 7, 2, 8; 9, 8; 10, 2; 12, 2; 13, 3; 15, 2, 4, 10, 12. These 17 lines end with a Na-gaṇa and hence are Alillaha.
IX	1-15; 19, 22-25.	Alillaha	( See above ) <i>Exceptions</i> :-1, 11; 4, 10; 6, 3; 7, 7; 9, 8; 10, 11; 11, 1, 2; 12, 3, 5; 22, 2, 5. These twelve lines end with a long mātrā and hence are Pādākulaka.
"	16	Mottiyadāma	A syllabic metre of twelve syllables in four Ja-gaṇas in each foot ( PP. page 451 ).
"	17	Samkhaṇārī	( See above ).
"	18	Pādākulaka	It shows Ra-gaṇa at the end of each foot of 16 mātrās ( see above ).
"	20	Mañjutīlakā	It has twenty mātrās in each foot with a long and short at the end, with the exception of lines 8 and 14 where we get a Na-gaṇa. See VII, 13, above,

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"	21	Mālatī	A syllabic metre of six syllables of two Ja-gana in each foot (PP. page 370). It is half of Mottiyadāma (see above).
		Prasasti Alillaha	(See above).

### II. Ghatta verses.

<i>Sandhi</i>	<i>Metre</i>	<i>Nature of the metre, etc.</i>
I	Ullāla	It has twenty mātrās in either line with a caesura at the 15th. (PP. page 205).
II	Caupaiā	It has thirty mātrās in either line of which the first two parts of 10 and 8 mātrās have a caesura, and rhyme with each other. (PP. p. 167).
III	(?)	It has 23 mātrās in either line with a caesura at the 9th. It could not be traced in PP.
IV	Caupaiā	(See above).
V	Caubolā	It has thirty mātrās in either line like Caupaiā, but here the line is broken up into two feet of 15 mātrās each, rhyming with each other. It could not be traced in PP. but is found in Chandahprabhākara p.47.
VI	Digapāla	It has 24 mātrās in either line broken up into two feet of 12 mātrās each rhyming with each other. It is not found in. Prakṛta Pingala but is illustrated in Chandahprabhākara p. 62.
VII	Sampadā	It has 23 mātrās in either line like that in chap.III, but here the caesura comes at the 11th mātrā. It could not be traced in PP. but is illustrated in the Chandahprabhākara p. 60.
VIII	Ghattā	It has 31 mātrās in either line with the first two parts of 10 and 8 having a caesura and rhyming with each other. (PP. page 170).
IX	Culiālā	It has 29 mātrās in either line with a caesura at the 13th. (PP. page 274).
Prasasti	Culiālā	(See above).

### III. Duvai verses.

A *Duvai* verse occurs at the beginning of each *kaṣavaka* in *Sandhis* III and IV. It has twenty-eight mātrās in either line with a caesura at the 16th. and 'ong mātrā at the end, (PP. page 259.)

## THE GLOSS AND ITS AUTHORSHIP

### IV. Miscellaneous.

At VI, 10, 1-2 we have a gāthā having 30 mātrās in the first line and 27½ in the second with a caesura at the 12th in either. (PP.p.108).

At VI, 10, 3-4 we have a Sanskrit verse in Vanśastha metre. Its last foot is, however, 'Upendravajrā'.

At the end in the Praśasti, we have six 'Gāthā' verses as in VI, 10, 1-2, except that the second line of verses 2 and 5 has 80 mātrās instead of 27,

### 13. The gloss and its authorship.

It has been mentioned in the description of the MSS. that three of them bear glosses ( tippaṇa ) on the margin. These are more numerous and elucidative in D specially at the beginning of the work. It may appear that these notes were made by some readers or students of the MSS. according to the explanations of their teacher. But most of the notes are identical in all the three MSS. Sometimes they even agree in making a common mistake and in a few cases the same note has been shown to refer to different adjacent words. The only conclusion that can be drawn from these facts is that the makers of the MSS. copied the notes from a common source and that they are mainly the work of a single author. Who is this author? A clue to his identification is furnished by a note in MS. D. on सरजाइभेय, III, 6, 4. There we are told—सरजाइभेय पद्मजाताया अष्टादश महापुराणटिप्पणके व्याख्याता । The gloss-maker, in my opinion, means to say here that he had already explained the eighteen jātis of music in his glosses on the Mahāpurāṇa. Now, we have a gloss on the Mahāpurāṇa of Puṣpadanta which is found on the margin of some MSS of the Mahāpurāṇa as well as on independent MSS. I have seen two MSS. containing the glosses on the Ādipurāṇa and the Uttarapurāṇa respectively, from which I take the following extracts :—

The Ādipurāṇa tippaṇa begins—

प्रणम्य वीरं विदुधेन्द्रसंस्तुतं निरस्तदोषं वृषभं महोदयम् ।  
पदार्थसंदिग्धजनप्रबोधकं महापुराणस्य करोमि टिप्पणम् ॥

It ends—

समस्तसंदेहहरं मनोहरं प्रवृष्टपुण्यप्रभवं जिनेश्वरम् ।  
कृतं पुराणे प्रथमे सुटिप्पणं सुखावबोधं निखिलार्थदर्पणम् ॥  
इति श्रीप्रभाचन्द्रविरचितमादिपुराणटिप्पणकं पञ्चाशत्-श्लोकहीनसहस्रद्वयपरिमाणं परिसमाप्तम् ॥

The Uttarapurāṇa ends—

तत्त्वाधारमहापुराणगमनद्योती जनानन्दनः  
सर्वप्राणिमनःप्रभेदपटुताप्रस्पष्टवाक्यैः करैः ।  
भव्याब्जप्रतिबोधकः समुदितो भूयुत्प्रभाचन्द्रतः  
नीयाटिप्पणकः प्रचण्डतरणिः सर्वार्थमग्रद्युतिः ॥

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श्रीजयसिंहदेवराज्ये श्रीमद्धारानिवासिना परापरपरमोष्ठिप्रणामोपार्जितामलपुण्यनिराकृताखिलमलकलंकैः  
श्रीप्रभाचन्द्रपण्डितेन महापुराणटिप्पणके शतत्रयाधिकसहस्रत्रयपरिमाणं कृतमिति ।

From these extracts we learn that the author of the Mahāpurāṇa-ṭippaṇa was Prabhācandra Pandit, a resident of Dhārā who wrote during the reign of Jayasimhadeva. Obviously, this king is identical with Jayasimha of the Parmāra dynasty who succeeded king Bhoja on the throne of Dhārā, and for whom we have a copperplate grant of Vikrama Saṃvat 1112 equivalent to 1055 A. D. (Ep. Ind. III p. 86). This same Prabhācandra is, no doubt, the author of a commentary on the Prameya-kamala-martaṇḍa, which he wrote under Bhoja.

Unfortunately, I had no time to examine these voluminous works so closely as to find out where the author had explained the eighteen jātis, but it appears to me that the ṭippaṇa on the Nāgakumāracarita was written by this same Prabhācandra about 1055 A. D. that is, less than a century later than the composition of the work itself. This gloss has been very helpful to me generally throughout the work and particularly in construing a few obscure lines and phrases. In all, it explains about two thousand words and phrases of the text mostly by giving a Sanskrit synonym or paraphrase. I have made full use of these comments in preparing the glossary and the notes.



णायकुमारचरिउ



ॐ

1

Supplication to goddess Sarasvati.

पणवेपिणु भावै पंचगुरु कलिमलवज्जिउ गुणभरिउ ।

आहासामि सुयपंचमिहे फलु णायकुमारचारुचरिउ ॥ ध्रुवकं ॥

दुविहालंकारै विष्फुरंति	लीलाकोमलइं पयाइं दिंति ।	
महकव्वणिहेलणि संचरंति	वहुहावभावविब्वम धरंति ।	
सुपसत्थे अत्थे दिहि करंति	सव्वइं विण्णाणइं संभरंति ।	5
णीसेसदेसभासउ चवंति	लक्खणइं विसिद्धइं दक्खवंति ।	
अइरुंदळंदमग्गेण जंति	पाणेहिं मि दह पाणाइं लेतिं ।	
णवहिं मि रसेहिं संचिज्जमाण	विग्गहतएण णिरु सोहमाण ।	
चउदहपुव्विल्ल दुवालसंगि	जिणवयणविणिग्गयसत्तभंगि ।	
वायरणवित्ति पायडियणाम	पसियउ महु देवि मणोहिराम ।	10

घत्ता—सिरिकणहरायकरयलि<sup>३</sup> णिहिय असिजलवाहिणि दुग्गयरि ।

धवलहरसिहरि हयमेहउलि पविउल म्ण्णखेड णयरि ॥ १ ॥

2

Pushpadanta is requested to compose the work.

मुद्धाईकेसवभट्टपुत्तु	कासवरिसिगोत्ते विसालचिच्चु ।	
णण्णहो मंदिरि णिवसंतु संतु	अहिमाणमेरु गुणगणमहंतु ।	
पत्थिउ महिपणवियसीसएण	विणएण महोवहिसीसएण ।	
दूरुज्झियदुक्कियमोहणेण	गुणधम्मै अवर वि सोहणेण ।	
भो पुप्फयंत पडिबण्णपणय	मुद्धाईकेसवभट्टतणय ।	5

1. १. CD सिय° २. CE हुंति. ३. CE °यले; D °यल°. ४. C मल्लखेडि; E मल्लखेड.  
2. १. ABCD मुद्धाएवि.



तुहं वाईसरिदेवीणिकेउ तुहं अम्हहं पुण्णणिवंधेउ ।  
 तुहं भव्वजीवपंकरुहभाणु पइं घणु मैणि मण्णिउ तिणसमाणु ।  
 गुणवंतभत्तु तुहं विणयगम्मु उज्जाय पयासहि परमधम्मु ।  
 घत्ता—ओलग्गिउ भावें दिणि जि दिणे णियमणपंकइ थिरु थविउ ।  
 कइ कव्वपिसल्लउ जसधवल्लु सिस्सुजुयलेण पविण्णविउ ॥ २ ॥

10

3

Request made by Nanna, the son of Bharata and minister of Vallabharaya.

भणु भणु सिरिपंचमिफल्लु गहीरु आयण्णहिं णायकुमारवीरु ।  
 ता वल्लहरायमहंतएण कलिदिलसियदुरियकयंतएण ।  
 कौडिण्णंगोत्तणहससहरेण दालिदकंदकंदलहरेण ।  
 वरकव्वरयणरयणायरेण लच्छीपोमिणिमाणससरेण ।  
 पसरंतकित्तिवहुकुलहरेण विट्ठिण्णसरासइबंधवेण ।  
 बहुदीणलोयपूरियधणेण मइपसरपरजियपरवलेण ।  
 णियवईविदिण्णचित्तियफलेण छणइंदविबसण्णिहमुहेण ।  
 कुंदव्वभरहदियतणुरुहेण भो कुसुमदसण हयवसणताव ।  
 णण्णेण पवुत्तु महाणुभाव जिणधम्मकज्जि मा होहि मंदु ।  
 करि कव्वु मणोहरु मुयहि तंदु सियपंचमिउववासहो फलाइं ।  
 आयण्णमि भणु हउं णिम्मलाइं णाइल्लैइं सीलइएण ताम ।  
 णण्णेण पवोल्लिउ एम जाम  
 घत्ता—कइ भणिउ समंजसु जसविमल्लु णण्णु जि अण्णु ण घरसिरिहे ।  
 तहो केरउ णाउ महग्गयरु देविहिं गायउ सुरगिरिहे ॥ ३ ॥

5

10

4

Nanna eulogised.

तं तुहं मि चडावहि णिययकव्वि दिहि होउ णण्णि आसण्णभव्वि ।  
 बुद्धीए णण्णु सुरगुरु ण भंति पर णण्णहो णउ वइरिय जिणंति ।

२ C मण्णेणिउ. in place of मणि मण्णिउ ३ E °मयपंकय.

3. १. C °मि; E °वि. २ CE कुंडिल; D कौडिल. ३ CE °सच्च°. ४ May also be read विच्छिण्ण. ५ E °पइ. ६ CE हउं भणु. ७ CE णायल्लइं.

4. १. C तें.

पहुभक्तिप हणुवैसमाणु दिट्टु	पर णणु ण घाणरु णरु विसिँट्टु ।	
गंगेउ सउच्चै जाणियतुट्टि	पर णणु ण वइरिहुँ देइ पुट्टि ।	
धम्मेण जुहिट्टिल्लु धम्मरत्तु	पर णणु पवासदुहेण चत्तु ।	5
चाएण कण्णु जणदिण्णत्ताउ	पर णणु ण बंधुहुँ देइ घाउ ।	
कंतीए मणोहरु छणससंकु	पर णणहो णउ दीसइ कलंकु ।	
गरुयत्तै माहिसुविसुद्धचरिउ	पर णणु ण किडिदाढाइ धरिउ ।	
सुथिरत्तै मेरु भणंति जोइ	पर णणु पुरिसु पत्थरु ण होइ ।	
सायरु व गहीरु कयायरेहिँ	पर णणु ण मंथिउ सुरवरेहिँ ।	10

घत्ता—जो एहउ वण्णिउ वरकइहिँ भावै णियमणि भावहि ।

तहो णणहो केरउ णाउ तुहुँ सुललियकव्वि चडावहि ॥ ४ ॥

5

The poet accedes to the request and begins the work.

णाइल्लसीलभट्टाइवयणु	तं आयणिवि णवकमलवयणु ।	
पडिजंपइ विर्यसिवि पुप्फयंतु	पडिवज्जमि णणु जि गुणमहंतु ।	
धणु पुणु तैहो तणुवत णाउ कट्टु	धम्मेण णिवद्धु मुएवि सट्टु ।	
हउं कहँउं कव्वु णिंदंतु पिसुण	वण्णंतु सुयण विप्फुरियवयण ।	
दुज्जणसज्जणहु सहाउ एहु	सिहि उण्हउ सीयल्लु होइ मेहु ।	5
भो णिसुणि णण्ण कुलकमलसूर	सुरसिहरिधीर पडिवण्णसूर ।	
जिणभणिउ अणंताणंत गयणु	तहो मज्झि परिट्टिउ तिविडु भुअँणु ।	
पहिलउ मल्लयसंकासु दिट्टु	वीयउ कुलिसोवमु रिसिहिँ सिट्टु ।	
तइयउ मुइगँसण्णिडु कहंति ।	अरहंत अरुह भणु किं रहंति ।	

घत्ता—तइल्लोककु कमलरुहहरिहरहिँ ण धरिउ ण किउ ण णिट्टियउ ।

10

तहिँ वहुदीवोवहिमांडियउ मज्झिमु भुअणु परिट्टियउ ॥ ३ ॥

२ C य; E अ. ३ CE वसिट्टु. ४ CE ०हि. ५. A ण मंति.

5. १. E विह०. २ BD महु. ३ E कहमि. ४ E भुवणु. ५ E मुयंग.

Description of the Magadha country.

तहिं संठिउ ससहररविपईउ	पहिलारउ पविउल्लु जंवुदीउ ।	
वियरंतकोलखंडियकसेरु	तहो मज्झि सुदंसणु णाम मेरु ।	
खेडामंगामपुरवरविविचु	तहो दाहिणदिसि थिउ भरहखेत्तु ।	
तहिं मगहदेसु सुपसिद्धु अत्थि	जहिं कमलरेणुपिंजरिय हत्थि ।	
जहिं सुरवरत हणंदणवणाइं	जहिं पिक सालि धण्णइं तणाइं ।	5
वयसयहंसावलिमाणियाइं	जहिं खीरसमाणइं पाणियाइं ।	
जहिं कामधेणुसम गोहणाइं	घडदुद्धइं णेहारोहणाइं ।	
जहिं सयलजीवकयपोसणाइं	घणकणकणिसालइं करिसणाइं ।	
जहिं दक्खामंडवि दुहु मुयंति	थलपोमोवैरि पंथिय सुयंति ।	
जहिं हालिणिकलरचमोहियाइं	पहि पहियइं हरिणा इव थियाइं ।	10
पुंडुच्छवणइं चउदिंसुं चलंति	जहिं महिससिगहय रसु गलंति ।	
जहिं मणहरमरगयहरियपिंछ	मायंदगोळिं गौंदलिय रिंछ ।	
घत्ता--तहिं पुरवरु णामे रायंगिहु कणयरयणकोडिहिं घडिउ ।		
बलिवंड धरंतहो <sup>१</sup> सुरवइहिं णं सुरणयरु गयणपडिउ ॥ ६ ॥		

Description of the city of Rajgriha.

जोयइ व कमलसरलोयणेहिं	णच्चइ व पवणहल्लियवणेहिं ।	
ल्लिक्कइ व ललियवल्लीहरेहिं	उल्लसइ व बहुजिणवरहरेहिं ।	
वणियउ व विसमवम्महसरेहिं	कणइ व पारावयसुरहरेहिं ।	
परिहंइ व सपरिहाधरियणीरु	पंगुरइ व सियपायोरचीरु ।	
णं घरसिहरग्गहिं सग्गु छिवइ	णं चंदंअमियघाराउ पियइ ।	5
कुंकुमल्लडपं णं रइहि रंगु	णावइ दक्खालिय सुहपसंगु ।	
विरइयमोत्तियरंगावलीहिं	जं भूसिउ णं हारावलीहिं ।	
चिंधेहिं धरिय णं पंचवणु	चउवण्णजणेण वि अइरवणु ।	

6. १. B उद्यामगाम इति वा पाठः । २ CE मुअंति. ३ E °य°. ४ E°सि. ५ E गौदि; B लुंवि गौदि इति वा पाठः । ६ D °इ°. ७ E °हं. ८ D णं सुरपुरु गयणहो पाडिउं.

7. १. D रयपारावयसरेहिं. २ CD °य. ३ ABDE °उ. ४ BD चंदामय. ५. B सह°

घत्ता—तर्हि सेणिउ णाम णराहिवइ विळ्णदेविहि परियरिउ ।

णिवसइ णं सग्गि सुराहिवइ पडलोमीइ अलंकरिउ ॥ ७ ॥

10

8

King Srenika. The arrival of Tirthankara Mahavira is reported to the king by the forest guard.

असिवरजलेण पसरंतु दमिउ

णियरिउपयावसिहि जेण समिउ ।

तिण्णि वि वुद्धिउ सुणिहालियाउ

तिण्णि वि सत्तिउ परिपालियाउ ।

चत्तारि वण्ण सण्णहिय धम्मि

चउरासम गुरुणा णियय कम्मि ।

आरंभपमुहवहुवलमहंतु

अवलोयंतु मणि पंचंगु मंतु ।

पंचिदियाइं णियमंतु संतु

अरिळव्वग्गहु जो हुंतु कयंतु ।

5

विच्छिण्णउ जेणणायणाउ

दरिसाविउ दुइहं दंडघाउ ।

सत्त वि वसणइं आउंचियाइं

सत्त वि रज्जंगइं संचियाइं ।

सो एकहिं दिणि सिंहासणत्थु

उययगिरिहि छणइंदु व पसत्थु ।

मउडोलंबियणवकुसुममालु

अत्थाणि परिट्ठिउ धरणिपालु ।

खलवलहरु सुयणुद्धरणसीलु

जामच्छइ मारिण्यलच्छलीलु ।

10

तामायउ तर्हि उज्जाणपालु

भालयलि णिहियणियवाहुडालु ।

घत्ता—सो णावि वि णारिंदहो विण्णवइ ओसारियजणदुरियरिणु ।

विउलहरिणियंवहो सुरणमिउ आयउ सम्मइ परमजिणु ॥ ८ ॥

9

The king starts to pay a visit to the Jina.

णिवसासणु सीहासणु मुअंतु

तं णिसुणेवि जय जय जिणं भणंतु ।

धम्माणुरायकंटइयकाउ

उट्ठिउ सेणिउ रायाहिराउ ।

जाएप्पिणु सत्तपयाइं देउ

पणविउ सिरेण णियणाणतेउ ।

जय वीर भणेप्पिणु जित्तवेरि

देवाविय लहु आणंदभेरि ।

खणि मिलियइं णाणापरियणाइं

लइयइं दिव्वच्चणभायणाइं ।

5

६ [E] चेलण°. C चेलणदेविए.

8. १. C °यउ. २ CE फल. ३ O °इउ. ४ A जोहु व. ५ E महंतु. ६ DE जेण अणाय°; B 'वित्थारिउ जणवइ जेण णाउ' इति वा पाठः। ७ E आवं°. ८ ABD उवययरिहिं; E उवयगिरि.

९ E मारिण्य°.

9. १. E मुअंतु. २ E जय. ३ E जइ. ४ C ता in place of खणि.

आरूढउ महिवइ वारणिदि  
णगोँगखग्गवारुँडकरेहिं  
णं सुरवरिंदु बहुसुरवरेहिं  
चल्लिउ जयलच्छीदिणसोहुँ

केसरिकिसोरु णं महिहरिदि ।  
सेविज्जमाणु णियकिंकरेहिं ।  
धवलायवत्तचलचामरेहिं ।  
पेक्खेपिणुं मणि अच्छरहु खोहु ।

यत्ता—केण वि चंदणु केण वि घुसिणु केण वि कुसुमदामु धरिउ ।

10

गायरणीरणियरे जंतएण जिणपयजुयलउ संभरिउ ॥ ८ ॥

10

Women of the city also start to worship the Jina.

लेविणुं अहिमुँह वियसंति जाइ  
वहु का वि लेइ णिवचंपयाइं  
वहु का वि देइ करि कंकणाइं  
वहु का वि सचंदणुकेलिवत्तु  
वहु का वि विरेहइ कुंभएण  
वहु का वि चिणइं मंदारयाइं  
वहु का वि सहइ करकुवलएण  
क वि भोयरउ वडुंतु महइ  
अप्पाणु ण लिप्पइ कुंकुमेहिं  
काइ वि झाइं भवविच्चमंतुं  
क वि ण वि दावइ उज्जल वि दंत

वहु का वि हंसलीलाइ जाइ ।  
णियगुरुहु सरइ णिच्चं पयाइं ।  
मणिभायणि पूयाकंकणाइं ।  
वणलच्छि व दावइ केलिवत्तु ।  
णं णहासिरि उग्गयकुंभएण ।  
सिक्खावइ णियमं दारयाइं ।  
पत्थिवावित्ति व जिह कुवलएण ।  
ढोयउ आहरणु ण किं पि मँहइ ।  
क वि वच्चइ गयणेउरकमेहिं ।  
अवर्यणिणउ पिउ पासहिं भमंतु ।  
सुमरइ मणि मुणिवर संत दंत ।

5

10

यत्ता--इय पुरणारीयणु णीसरिउ पयमंजीरारयंमुहलु ।

परिभमइ रमइ पहि चिक्कर्मइ मुहणीसासभमियभसलु ॥ १० ॥

11

Hymn to the Jina by the king.

सुरणरविसहरवरखयरसरणु

कुसुमसरपहरहरसमवसरणु ।

पइसरइ णिवइ पँहु सरइ थुणइ

वहुभवभवकयरयपडलु धुणइ ।

- ५ CE णग्गुग्ग. ६ AB वाहुड°. C वावड°. ७ AB omit this foot. ८ C वोहु.  
९ D पेच्छेपिणु; CE पेक्खेपिणु. १० E णियणयर.  
10. १. C लेप्पिणु. २ D °णह. ३ E णव°. ४ DE °णु. ५ AC विणइ; E विरइ. ६ C गहइ;  
७ ACE लइयउ. ८ DE °वंतु. ९ CE °ग°. १० CE राव. ११ E च°.  
11. १. D पइ. २ AC भय.

जय थियपरिमियणहकुडिलचिहुर  
जय समयसमयमयतिमिरमिहिर  
जय तियसमउडमणिलिहियचलण  
जय णरयविवरगुरुवडणधरण  
जय दसदिसिगयजसपसैरधवल  
जय खमदमसमजमणिवहणिलय  
जय गुणमणिणिहि परियलियहरिस

जय पयणयजणवयणिहयविहुर ।  
जय सुरगिरिथिर मयरहरगहिर ।  
जय विसमविसयविसविडविजलण । 5  
जय समियकलुस जरमरणहरण ।  
णियेणयबलविणिहयकुणयपवल ।  
गयणयलगरुय भुअणयलतिलय ।  
जय जय जिणवर जय परमपुरिस ।

घत्ता--जहिं णिह् ण भुक्ख ण भोयरइ देहु ण पंचिदियहं सुहु ।

10

जहिं काहिं मि ण दीसइ णारिमुहु तहो देसहो लहु लेहि महु ॥ ११ ॥

12

The king listens to a religious discourse and then inquires about the fruit of the fast of Sri Panchami.

जिणदंसणेण णरणाहु तुहु  
परमेट्टिहे णिग्गय दिव्व वाय  
इसिवयइं पंच धरवयइं पंच  
गुत्तीउ तिण्णि रयणाइं तिण्णि  
दहमेयधम्मु छज्जीवकाय  
अणवरउ धरियदूसहवयाहं  
अंगइं वारह आयणियाइं  
णाणापुग्गलसंजोयभाव  
आसवसंवररयणिज्जराइं  
उप्पत्ति सरीरहं जं पमाणु  
आउसु परिमाणविहंत्तिकरणु

मुणि वंदिवि णरकोट्टुइं बइहु ।  
तहिं णिसुंय तेण पंचथिकाय ।  
पंच वि गईउ समिदीउ पंच ।  
सल्लाइं तिण्णि गारवइं तिण्णि ।  
अउविहकसाय नव नोकसाय । 5  
एयारह पडिमउ सावयाहं ।  
अउदह पुच्चइं मणि मणियाइं ।  
पयइंरंस दरिसिय दुक्खताव ।  
धोराइं कम्मबंधतराइं ।  
सुरणरणारयमयउलहं णाणु । 10  
गुणठाणारोहणु देहभरणु ।

घत्ता--इय णिसुणिवि पुच्छिउ सेणिएण भणु परमेसर महु विमलु ।

विणिवारियदुक्कियदुहपसरु सिरिपंचमिउवचासफलु ॥ १२ ॥

३ ABD चरण. ४ E धवल in place of पसर. ५ C जय in place of णिय.  
12. १. D सुणिय. २ E omits the following three feet. ३ D°भाउ. ४ AB एयारह; C  
एयारस. ५ D कम्मइं विनिवाइयाइं. ६ E परिणाम. ७ E विहिति°; E कदत्ति°.

Gotama replies. Description of the Magadha country and the town of Kanakapura.

तं वयणु सुणेपिणु गित्तमेण	वीराणए बोळिउ गोत्तमेण ।
जिणवरगुणगहणसुरसियजीह	सुणि सेणियराय णरिंदसीह ।
लवणणवाहिमागिरिमेरमोत्ति	एत्थु जि विक्खायइ भरहखेत्ति ।
मगहा णामे जणवउ वरिडु	मणहरु कइकव्वसएहिं दिहुं ।
पक्केहिं कलमैकणिसहिं घणेहिं	सुयमुहहयझणझणरवकणेहिं ।
जहिं खेत्तहं पयसंचारु णत्थि	उववणहिं णिरुज्झइ रविगभत्थि ।
णगोहरोहपारोहएहिं	हिंदोलंतीं कयसोहएहिं ।
जहिं सुंदररूवावेक्खिणीए	हालिणि व णिहालिय जक्खिणीए ।

घत्ता—तहिं पुरवरु णामे कणयउरु भूरिकणयकोडिहिं घडिउ ।

अलिकसंणहिं पीयहिं पंडुरहिं उप्परि माणिक्हहिं जडिउ ॥ १३ ॥

King Jayandhara, his wife Visalanetra and son Sridhara. A merchant comes with the portrait of a young woman.

तप्पइ दिणयरकंताणलेहिं	णीवइ ससहरमणिचुयजलेहिं ।
हरियउ दीसइ मरगर्यंरुइए	सुक्किलउ फलिहमयवसुमइए ।
णिच्चिंदणालकंतीए णीलु	सयमहपुरसोहाहरणसीलु ।
तहिं णिवइ जयंधरु धरियधरणि	तेएण विणिज्जियतरुणतराणि ।
रूवेण कामु कंतीए चंडु	धणवइ धणेण विहवे सुरिंदु ।
दंडेण वि वइवसु दंडपाणि	जो खत्तधर्ममगुणरयणखाणि ।
णियणेत्तोहामियहरिणणेत्त	तहो पणइणि पवर विसालणेत्त ।
उप्पणु ताह णं कुसुमवाणु	सुउ सिरिहरु अरितरुवरकिसाणु ।
सुहुं ताइं तित्थु णिवसंति जाम	एक्कहिं दिणि थीरुवंकु ताम ।
णियरिद्धिपरज्जियवासवेण	पहु आणिउ वणिणा वासवेण ।

घत्ता—णाणामाणिक्हइं दोइयइं ताइं णिवेण ण जोइयइं ।

पडि लिहियइं अंगइं सुललियइं परसुंदरिहे पलोइयइं ॥ १४ ॥

13. १. AB हिट्टु. २ CE कलवि. ३ BD रुणरुण. ४ CE °लंतय. ५ CE पीयल.

14. १. B णीमइ. २ C कुईए; E चुईए. ३ MSS. जिणिज्जिउ. ४ C °धम्मु.

The king on inquiry is told that she was Prithvidevi, the princess of Girinagara.

महिवइ मणि मयणसरेण वणिउ  
णं कामभल्लि णं कामवेह्लि  
णं कामजुत्ति णं कामचित्ति  
दीसइ कुंडलपरिफुरियकण्ण  
ता कहइ सेट्ठि सिरिसुहरसाल  
सायरि तरंतु णं सुरविमाणु  
सोरट्टमेइणीमंडलीसु  
खरकिरणणियरदूसहपयाउ  
सिरिमइदेवीआलिगियंगु  
तहे तेण णरिदे जणिय धूयं  
जोइवि मइं जंपिउ महुरवयणु  
जोगगउ महु पहुहे जयंधरासु  
तुहुं जाहि लपिणु किं परेण

सम्माणिवि पुच्छिउ तेण वणिउ ।  
णं कामहो केरी रइसुहेल्लि ।  
णं कामथत्ति णं कामसत्ति ।  
भणु एही का कहि कासु कण्ण ।  
हउं वाणिज्जहिं गउ सामिसाल । 5  
गिरिणयरि विलग्गउ सलिलजाणु ।  
असिधाराखंडियवइरिसीसु ।  
मइं दिट्टुउ तहिं सिरिन्नम्मराउ ।  
णं रइए पसाहिउ सइं अणंगु ।  
पुहवीमहएवि अउव्वरुंय । 10  
चंगउ णिरु णिरुवमु णारिरयणु ।  
ता भणइ जणणु मइं दिण्ण तासु ।  
अलिण पउत्तं उत्तरेण ।

घत्ता--तं णिसुणिवि मइं तहे सुंदरिहे पडि पडिंविउ लिहावियउं ।

आणेपिणु एहउ एउं तुहुं अज्ज णरेसर दावियउं ॥ १५ ॥

15

The king sends his minister and the merchant to Girinagara and Prithvidevi is brought to Kanakapura.

ता भणइ राउ तुहुं परमसुयणु  
पुणु चवइ णिवइ दक्खवहि झत्ति  
घरि उवरि पडंती विरहमारि  
पाहुडइं णिवइइं भूसणाइं  
चंदक्कसुक्कभाहरणएहिं

जे दाविउ एहउ णारिरयणु ।  
पइं पारंभिउ तुहुं करि समत्ति ।  
आणहि जाएपिणु लहु कुमारि ।  
विमलइं देवंगइं णिवसणाइं ।  
पहुणा पुज्जिउ आहारणएहिं । 5

15. १. E णं सुहिल्लि; C सहिल्लि. २ E °कित्ति. ३ AE सर; B सू. ४ DE °म्मु°. ५ BDE °व. ६ C चंगउ णिरुवमु वरणारियणु. ७ C लहे°. ८ DE तहिं. ९ E °विउ. १० E एहु.

16. १. ABE omit this line and open the कडक्क with the next line reading ता in place of पुणु.



पट्टविउ महंतउ बुद्धिवंतु  
दिट्टुँ सिरिवम्मु सिरिणिकेउ  
पेसहि सुय किं बहुवित्थरेण

गिरिणयँरु पत्तु वणिवरुं तुरंतु ।  
विण्णविउ णविउ रिउजायवेउ ।  
परिणिज्जउ णववहु णरवरेण ।

घत्ता--ता हयगयरहजंपाणधय छत्तइं भिच्चविलासिणिउ ।

णीहारगउरहारावलिउं कंचीदामइं किंकिणिउ ॥ १६ ॥

10

17

Description of the bride.

ढोएप्पिणु पहुणा पिहियं तणय  
णिय वणिणा कणयउरहो मयच्छि  
जा कतहे णहयैलि दिट्टु राउ  
चारत्तु णहहं एए कहंति  
गुप्फइं गूढत्तणु जं धरंति  
जंघाजुयलउ णेउरहुँएण  
वग्गइ वम्महु बहुविग्गहेण  
ऊरुथंमंहिं रइघरु अणेण  
कडियंलगरुयत्तणु तं पहाणु  
मणि चितवंतु सयखंडु जाहि  
सोहिय ससिवयणहे तिवलिभंग  
थणथडूत्तणु पैरमाणणासु  
गीवहे गइवेयउ हिययहारि  
अहरुल्लउ वम्महरँसणिवासु

गय सा वरइत्तणिबद्धपणय ।  
दिट्टा वरेण णं मयणलच्छि ।  
महु भावइ सौ णहयरणिहाउ ।  
अंगुट्टयं परमुण्णय वहंति ।  
णं भुअणु जिणहु मंतु व करंति ।  
वणिज्जइ णं घोसँ हुएण ।  
जणहुँयसंधाए परिग्गहेण ।  
रेहइ मणिरसणातोरणेण ।  
जं धरियउ मयणणिहाणँठाणु ।  
तुच्छोयरि किह गंभीरणाहि ।  
लायणजलहो णावइ तरंग ।  
भुयजुयलउ कामुयकंठपासु ।  
वद्धउ चोरु व रूवावहारि ।  
दंतहि णिज्जिउ मोत्तियविलासु ।

5

10

15

घत्ता—जइ भउहांकुडिलत्तणेण णर सरधणुरुहेण पहय मय ।

तो पुणु वि काइं कुडिलत्तणँहो सुंदरिसिरि घम्मिल्लगय ॥ १७ ॥

२ E णयरि. ३ ABCD°वइ. ४ ABCD दिट्टिउ. ५ C विण्णवियउ रिउवणजायवेउ. ६ E वलिहि.

17. १. CDE पहिय. २ CDE कमयालि. ३ C णं. ४ AB चारत्त; D चारुत्त; E चारित्तु. ५ CE °इ. ६ C °हं. ७ CE जुएण. ८ C जणहव; E जणहयसंधाणु. ९ CE खंभ°. १० D कडिलयं. ११ E णिहाणु. १२ C परमणु ण तासु. १३ C सरणिवासु. १४ E °त्तणेण.

बहु पिच्छिवि हरिसिउ धरणिणाहु  
 ठवियइं कुलदेवइं मंडवाइं  
 लोणइं चडंति चमरइं पडंति  
 पिसुणइं सुसंति सुयणैइं हसंति  
 भोयणसंगे विसहंइ तलप्प  
 करि कंकणाइं धरि तोरणाइं  
 मंगलकलसहिं पेम्माइरुक्खु  
 मुहवडु फेडिउ भोयंतराउ  
 मणु मणहो मिलिउ कर करहो मिलिउ

सुहिं किंकरेहिं कउ लहु विवाहु ।  
 विरइयइं पुरंधिहिं तंडवाइं ।  
 तालइं चलाइं विहंडिवि घडंति ।  
 हम्मंति पडह तेण जि रसंति ।  
 मइलु वि काइं णरु करइ बप्प ।  
 सुणिवद्धइं णिद्धइं तिलरिणाइं ।  
 जलसिचिउ बहुवर दिंति सुक्खु ।  
 जोर्यउ बहुमुहुं पसरंतराउ ।  
 णयणह वि णयसंचारु घुलिउ ।

5

घत्ता—सा पणइणि हई पाणपिय तहो रायहो सुहभायणहो ।

णवकुंदपुप्फदंताणणहो सिरिवहू व णारायणहो ॥ १८ ॥

10

इय गायकुमारचारुचरिए णणणामंकिए महाकइपुप्फयंतविरइए महाकव्वे जयंधरविवाहकल्लाणवण्णणो  
 णाम पढमो परिच्छेउ समत्तो ॥

संधि ॥ १ ॥

## II

### 1

The King goes to the pleasure-garden with the inmates of his harem.

परिणिवि सुद्धसई कलहंसगई वियसियविडविणिहाणहो ।

गयउ सणेउरेण अंतेउरेण सहं णरवइ उज्जाणहो ॥ ध्रुवकं ॥

लीलालसमयगलगामिणिहिं

आहारणइं लइयइं कामिणिहिं ।

कुसुमावलिपरिमलपरिमलिया

सैल्लिहिं कयकडियलमेहलिया ।

एकइं अलिकेसहिं लिहंक्कविउ

अण्णइं कमलोवरि दक्खविउ ।

5

जलविन्भमु इक्क णिणइ पिय

अण्णेक्क सणाहि णियंति थिय ।

अवरइं गच्छंतु हंसु भणिउ

महु गइविलासु पइं कहिं गुणिउ ।

अण्णेक्कए मोरपिंछु धरिउ

णं मयणबाणपत्तणुं फुरिउ ।

अण्णेक्क चवइ लग्गेवि ण मुउं

मायंदकुसुममंजरिहे सुउ ।

अण्णेक्कएँ णियसई तविया

कलयंठि लवंती वेहविया ।

10

अण्णेक्कहिं पक्खपसरु करइ

थंलमाणु य पक्खिणि वज्जरइ ।

घत्ता--अरिवरसिरिहरहो पालियधरहो सरि जलकील करंतहो ।

बालमुणालभुया सिरिवर्मंसुया चलिय पासि जा कंतहो ॥ १ ॥

### 2

Prithvidevi dazzled by the splendour of her rival's entourage.

पंथें पयट्टाइं

ता तीण दिट्टाइं ।

जयसिरिणिवासाइं

किंकरसहासाइं ।

जिगिजिगिजिगंताइं

खग्गाइं कुंताइं ।

पहरणइं फुरियाइं

हयउलइं तुरियाइं ।

गयउलइं मंथरइं

दाणंबुणिज्झरइं ।

5

1. १ A also reads कामिणिहिं. २ CD वेल्लिहिं. ३ E ल्ह°. ४ E पुत्तेण. ५ E लग्गे ण मुउ.

६ E° हि. ७ E° क्कहि. ८ E घणमाणु. ९ ABE °म्मु.

2. १ AE णिन्भरइं.

धवलाइं हरियाइं	छत्ताइं धरियाइं ।	
चिंधाइं चलियाइं	चमराइं घुलियाइं ।	
भुवणयलपूराइं	वज्जंति तूराइं ।	
कयमयणपक्खाइं	विलयाण लक्खाइं ।	
सिंगारवंताइं	दहूण जंताइं ।	10
चोज्जं गया सा वि	भणिया सही का वि ।	
एसा सिरि कस्स	दणुयस्स मणुयस्स ।	
लच्छीसहायस्स	रायस्स णायस्स ।	
कहियं वयंसीए	रिद्धी सर्वंतीए ।	
उज्जाणजत्ताए	सुविसॉलणेत्ताए ।	15
ता रायउत्तीए	खर णीससंतीए ।	
ससिबिंघधवलम्मि	णियवयणकमलम्मि ।	
करयलइं णिहियाइं	लोयणइं पिहियाइं ।	
घत्ता—सुंक्खइं दुज्जणहं णिय सज्जणहं दुक्खइं उवरि पलोईइं ।		
जेहिं णिहालियइं णयणइं पियइं ताइं किं ण हलि फुट्टइं ॥ २ ॥		20

३

Feeling jealous she goes to the temple instead of the pleasure-garden.

इणं सा भणंती	खरं णीससंती ।	
कसायं सहंती	विसायं वहंती ।	
णहालग्गकूडं	हयाणंगपीडं ।	
जिणाणं पसत्थं	घरं धत्थदुत्थं ।	
गया पीलुलीला	सुंधम्मा सुसीला ।	5
रिसीणं वरिद्धो	तहिं तीए दिट्ठो ।	
कयाहिंदसेवो	जिणो देवदेवो ।	
असंगो अभंगो	जहाजायलिंगो ।	

2. २ DE सवित्तीए. ३ E उज्जाइं जत्ताइं. ४ E सुविलास°. ५ CE सोक्ख°. ६ AB पल्लोट्टइं; C पलट्टइं.

3. १ E स°.

दुहाणं विणासो	सुहाणं णिवासो ।	
गुणाणं णिसेणी	णयारूढवाणी ।	10
तमाणं पईवो <sup>२</sup>	तवाणं पहावो <sup>२</sup> ।	
अगाओ अपाओ <sup>३</sup>	सयासुद्धभावो ।	
सयाणंतणाणी	जसुप्पत्तिखीणी ।	
जल्लोलभंगां	सिरे णत्थि गंगा ।	
गले णत्थि सप्पो	मणे णत्थि दप्पो ।	15
करे णत्थि सूळं	विसालं कवालं ।	
उरे मुंडमाला	ण सेलिंदवाला ।	
अहाणं रउद्वो	तुमं देव रुद्वो ।	
ईसी मोक्खगामी	तुमं मज्झ सामी ।	
कुंडं देहि वोही	विसुद्धा समाही ।	20

घत्ता—वंदिवि परमजिणु कुडिलेण विणु मुद्धणं तवसिरिकंतहो<sup>१</sup> ।

पणयणवासवहो पिहियासवहो कय पणांमुं भयवंतहो ॥ ३ ॥

4

Sage Pihitasrava foretells her the birth of a son, and delivers a religious discourse.

इसिणां वोळिउ वेळ्ळहलभुए	तुह धम्मवुद्धि संभवउ सुए ।	
ता देविए णिदिउ अप्पणउ	उज्जउ खलरिद्धिपलोयणउ ।	
अम्हारिसु मुणिवर मलहरणु	भणु अत्थि णत्थि महु तवयैरणु ।	
गुरु पभणइ म करि विसाउ तुहुं	पेक्खेसहि <sup>२</sup> अग्गइ पुत्तमुहुं ।	
णियसिरि किं किर मणंति णरा	णवजोव्वणु णासइ एइ जरा ।	5
उप्पणहो दीसइ पुणु मरणु	भीसावणु दुक्कइ जमकरणु ।	
सिरिमंतहो घरि दालिइडउ	पइसरइ दुक्खंभारुब्भडउ ।	
अइसुंदररुवै रूउ ल्हसइ	वीरु वि संगामरंगि तसइ ।	

२ E °ओ. ३ E °वो. ४ E °जसुणक्खणाणी. ५ CE °तुंगा. ६ AB ण कंठेण माला; D रुंड for मुंड. ७ AB इमी. ८ ABD वरं. ९ C मुद्धिए; E बुद्धिए. १० AB सच्चारित्तहो. ११ E पणयणयवासहो. १२ E °म.

4. १ AB इसि जं. २ C °ळि°; B also has हेळ°. ३ E °च°. ४ E °सइ. ५ ABD °वंत°. ६ ABD °क्खु. ७ ABCD अयि; E अइ सुंदरि.

पियमाणसु अण्णुं जि लोउ जिह  
णियकंतिहे ससिर्विबु वि ढलइ  
इह को सुत्थियउ को दुत्थियउ

णिण्णेहें दीसइ पुणु वि तिह ।  
लायण्णु ण मण्णयहं किं गलइ ।  
सयलु वि कम्मेण गलत्थियउ ।

10

घत्ता—लच्छि सयज्जयर सेवंति णर एत्थु को वि णउ राणउ ।

भयभीसिउ रुयइ जीविउ मुंयइ पडु दीणेण समाणउ ॥ ४ ॥

5

She then returns to the palace. The King, during his sports, is reminded of her

तओ मुणिंदजंपियं

मणे वरं थिरं थियं ।

सुतारहारपंडुरं

गया सई समंदिरं ।

णिवद्धणीलतोरणं

विचित्तमत्तवारणं ।

रसंतमत्तवारणं

दिवायरंसुवारणं ।

सुहंस्मभित्तिपिंगलं

अणेयगेयमंगलं ।

5

तहिं सिणिद्धवणिणया

णरिंदविंदवणिणया ।

कइंदविंदवणिणया

सुहासणे णिसणिणया ।

वणे पडु पहिडुओ

सैरोवरं पडुओ ।

पलोइयं सरोरुहं

वियंभियं पियामुहं ।

पहंतरं णिहालियो

ण जंपए णरेसरो ।

10

विलासिणीहिं सित्तओ

णिमीलियंच्छिवत्तओ ।

थिओ वियारवज्जिओ

ण णीससंतु लज्जिओ ।

घत्ता—णीलुप्पलपडुओ हरिसहो ण गओ णरवइ णियमणि भावइ ।

जियकलहंसिणिय पियभासिणिय पुहविदेवि किं णावइ ॥ ५ ॥

6

Being informed of the incidents by a servant, he goes to the temple and thence  
to the palace, and learns from her about her temple-visit.

इय जा णिवहियवउ जाणियउ

ता केण वि भिच्चें भाणियउ ।

जोएवि सवत्तिहे हत्थिहड

चंचलहयवरसंदणसुहड ।

८ C पियमाणु सुणु अ जे; ९ E रोवइ; C कयइ. १० E मुवइ.

5. १ E °हेम. २ E णरिंदवणिणवणिणया; D °मणिणया; B णरिंदवंद°. ३ C वंदिया. ४ E omits  
this foot. ५ E जंपिए. ६ E °अच्छिपत्तओ.

परंसिरि णं सहंति<sup>१</sup> दुरियहरहो  
 ता महिवइ चित्ति चमक्कियउ  
 इयं चित्तिवि णिग्गउ सरवरहो  
 जिणु हियवइ किं तहो पइसरइ  
 देउं वि णउ वंदइ मूढमइ  
 तहिं दिट्ठउ कंतहो मुहकमलु  
 किं सररुहु णं णं खणविलइ  
 बुद्धिउ सपसाउ मँणिगियउ  
 पहु पभणइ रमियसउणिगणहो  
 ता बालए उत्तरु भासियउ  
 वंदिउ जिणमंदिरे जिणधवलु  
 लभंति गामपुरपट्टणइं  
 लभइ पियमाणुसु भवि जि भवे  
 पर इक्कु ण लभइ जिणवयणु  
 जह पावपसत्तहो सुहसयणु  
 चउगइगयदुक्खलक्ख सहिवि

पल्लट्टिवि गय जिणवरघरहो ।  
 होसइ पियमहिलए तउ कियउ ।  
 गउ भवणु परायउ जिणवरहो । 5  
 जो पिय पिय पिय भणंतु मरइ ।  
 गउ सणिहेलणु मणपवणगइ ।  
 किं छणससि णं णं सो समलु ।  
 पियवयणहो का वि अउव्वगइ ।  
 चित्तेण चित्तु आलिं गियउ । 10  
 किं णायइं तुम्हइं उववणहो ।  
 मइं दुक्किउ देव पणासियउ ।  
 कंदप्पदप्पदलणुग्गवलु ।  
 कीलाजोग्गइं णंदणवणइं ।  
 संसारसमुद्धि रउहरवे । 15  
 अण्णु वि दुल्लहु दंसणरयणु ।  
 दालिहिणण णावइ रयणु ।  
 अइदुल्लहु मणुयजम्मु लहिवि ।

यत्ता—जेण ण तवचरणु किउ दुहहरणु विसए ण मणु आउंचियउ ।

अरुहु ण पुज्जियउ मलवज्जियउ तँ अप्पाणउ वंचियउ ॥ ६ ॥

20

7

*They both visit the sage again to reassure themselves about his prophesy regarding the birth of a son.*

अण्णु वि पिहियासउ परममुणि  
 तहिं णिसुणिउ होसइ मज्झु सुओ  
 तं<sup>१</sup> णिसुणिवि णरवइ हरिसियउ  
 अण्णहिं दिणे मउलियणेत्तियए

तहो वयणविणिग्गय दिव्वज्जुणि ।  
 परवलदलवट्टणु पीणभुओ ।  
 अच्छइ पुहवीपियभोयरउ ।  
 देविण पल्लंकि पसुत्तियए ।

6. १ AB सहंत, २ E जिणमंदिरहो. ३ ABCD देव°, ४ E अणंगि°, ५ AB omit this foot and the next, ६ C °यरणु, ७ E आवं°.

7. १ AB omit this line.

अवलोइउ सिविणइं मत्तकरि	णहकुलिसकोडिहयहत्थि हरि ।	5
रयणायरु भीयरु चलमयरु	ससि दिणयरु वियसियकमलसरु ।	
सुधिहाणइं कंतहो भासियउ	तेण वि फलु ताहे पयासियउ ।	
तुह होसइ तणुरुहु धरियणर	जो भुंजइ सुंदरि सधैरधर ।	
पुणरवि संदेहहणणमणइं	जिणहरु गयाइं विणिण वि जणइं ।	
पणविवि पयाइं अदुगुंछियउ	पिहियासउ जइवरु पुच्छियउ ।	10

घत्ता—जइवरु गलियमलु सिविणयहो फलु णिववहुवरहो पघोसइ ।  
माणिणिहिययरु सिसु कुसुमसरु तुम्हहं दोहिं मि होसइ ॥ ७ ॥

8

Reassurance of the sage and the birth of a son.

णीरंधसंधिवंधहो ल्हसिउ	तहो चरणंगुट्टण पुंसिउ ।	
विहडेसइ वज्जकवाहु खणे	इय सहसकूडजिणवरभवणे ।	
णिवडेसइ वाधिहें पुरिसवरु	रंगंतु जंतु पसरंतु करु ।	
सिरि करिवि धरेव्वउ विसहरेण	केण वि दिव्वेण विदुरहरेण ।	
णियतेयणिहयंसोदाभिणीहिं <sup>१</sup>	कीलेसइ णायफणामणीहिं <sup>२</sup> ।	5
ता हरिसजलोहें सिंचियइं	देवीणिवाइं रोमंचियइं ।	
उप्पण्णुं व मण्णिउ पुत्तु मणे	आणंदु पवड्डिउ सयल्लंजणे ।	
मुणिवयणें णयणाणंदिरहो	आयाइं वे वि णियमंदिरहो ।	
पुण्णाहिउ पुण्णसमायरिउं	जण्णिहे तुच्छोयरि अवयरिउ ।	
सिंप्पिहे मुत्ता इव संकमिउ	पुहईप उवरि वाहारहिउ ।	10
दीसइ आर्वंहरु मुहकमलु	णं णंदणजसपसरें धवलु ।	
जायइं णिवडणभयकयदुहइं	दुज्जणथणांहं कसणइं मुहइं ।	

घत्ता—अत्थु व कइमंइहे चिरु देवइहे दामोयरु व जसालउ ।

सिवएविणं जिणु व खंतिणं गुणु व उप्पण्णउ तहो बालउ ॥ ८ ॥

२ D सयल°. ३ ABD संदेहाणण°.

8. १ ABDE नीरंधवंधसंधहो. २ C फुसिउ ; ३ CE णिहिय. ४ ABCD °णिहे. ५ E उप्पण्णिउ  
मण्णिउ. ६ E °लु. ७ E °समाणियउ. ८ C सोहम्मविमाणहो अवयरिउ. ९ ABDE omit.  
this line. १० E °थणाइं. ११ E °हिं. १२ E °यहिं. १३ E °एयइं. १४ ABD °हि.  
१५ C तहे; E तहि.



The son's birth celebrated.

सुंदरगहणयणगिरिक्खियउ  
णं जणियउ अहिसए धम्मं परु  
मलरहियइं दस वि दिसाणणइं  
महुसमउ वियंभियउ वणि जि वणे  
णाड्येरसु पसरियउ णरि जि णरे  
रिसिहिं वि हियवउ रइरंजियउ  
कोईलकुलकलयलु उच्छलियउ  
भमरावलि सुमहुरु रुणुरणइ  
सहुं मंगलधवलुव्भासिणिहिं  
दीणइं दाणेणाणंदियइं

वहुवंजणलक्खणलक्खियउ ।  
किं वण्णमि णंदणु कुसुमसरु ।  
पफुल्लइं फलियइं काणणइं ।  
संतोसु पवड्डियउ जणि जि जणे ।  
जयपडहु पवज्जियउ घरि जि घरे । 5  
सोहग्गु सव्वपुरे पुंजियउ ।  
विरहियणु विरहजलणंइं जलियउ ।  
संरधणुंजीया इव झणझणइ ।  
णच्चियउ सविलासु विलासिणिहिं ।  
मुक्कइं वंदिग्गहवंदियइं । 10

घत्ता—सरसइ सुहकमले थिय भुयज्जुयले जयसिरि अजियमहंतहिं ।

उरि सिरि अवयरियं बालहो तुरियं कित्ति वि भम्मंइ दियंतहिं ॥ ९ ॥

Miracle of opening the door by the child.

सुकलाकलावगहणेक्करउ  
मायापियरइं दुक्कियहरइं  
उवणियंघंटाचामरधयइं  
तहिं कुलिसकवाडु गाडु पिहिउं  
किर धम्मु करउं कंताइ सहुं  
आयहं विं ण दीसइ जिणहं मुहु  
जिणवइसुहुं पइं मुहु पियहे मुहु  
तं जोईउ इह परलोयगइ

गउ बुड्ढिहिं णं सिसुससहरउ ।  
मणिकलससमुहदप्पणकरइं ।  
अण्णहिं दिणि जिणभवणहो गयइं ।  
को विहडावइ देवैं णिहियउ ।  
आगमणु णिरत्थउ हुयंउ महुं । 5  
णरणाहहो मणे उप्पणु दुहु ।  
ण वि दिट्ठउ जेण विइणु सुहु ।  
तहो सो भत्था इव णीससइ ।

9. १ E विंजण°. २ E जणियउ हिंसए. ३ E धम्म°. ४ A णाडइ. ५ E णारिजणे. ६ E कोयल°  
७ C °णं. ८ E °उलि. ९ C सुर°. १० B °जीयारव. ११ E °लु. १२ E °यउ. १३ E  
तुरिय. १४ C भवइ.

10. १ ABD सयला. २ E °रिय. ३ C पुड्ढिहिं. ४ CD संख; E ससुख दप्पणु. ५ E °यउ.  
६ BC दइवै. ७ C हुवउ. ८ CE मि. ९ E लोविय; C णरु जीविय D णरु जीविय.

रिसिवयणपवंधुं विवेइयउ

इय चितिवि सिंसुं उच्चाइयउ ।

तापं तहो पापं ताडियउ

सहसा कवाह उग्घाडियउ ।

10

घत्ता—णउ डसियाहरउ भूमंगुरउ णउ कुसुमसरेण परजियउं ।

दिट्टउ जिणवयणु थियसमणयणु कामकोहभयवज्जियउं ॥ १० ॥

II

Hymn to the Jina.

णरिंदेण णाइंददेर्विदवंदो

थुओ देवदेवो अणिंदो जिणिंदो ।

महापंचकल्लाणणाणाहिणाणो

सया चामरोहेण विज्जिज्जमाणो ।

पह्णं पह्ण तुंगसिंहासणत्थो

सभासासमुभासियत्थो पसत्थो ।

विमुक्कामरीपुप्फवुट्ठीसुंयंधो

अलं दुंदुहीरावपूरंतरंधो ।

विरेहंतसेयायवत्तो विदोसो

असोयंहुमासीणपक्खिदघोसो ।

5

फुरंतोक्कभामंडलो भूरिसोहो

असंगो असंणो अलोहो अमोहो ।

तओ तेण दिट्ठा कुमारेण वावी

असामणतोया तडारूढदेवी ।

पहाणिद्धमाणिक्कसोवाणगम्मा

विबुद्धंतपोमावलीरावरम्म ।

मणोहारिणी कामएवस्स लीला

फणीणं रसासारपारद्धकीला ।

पिह्हेमपायारहित्तंधयारा

सुरालत्तगेया अणेयप्पयारा ।

10

घत्ता—रहसारूढएण रईरूढएण चडुंयं मउ विरइज्जइ ।

हंसं हंसिणिहे सरवासिणिहे भिसु चुंचुए जहिं दिज्जइ ॥ ११ ॥

12

Miracle of the child's falling into a well and being held up by a serpent.

तहिं तुंगपीणपीवरथणिंहिं

कडिसुत्तविलंविर्किंकिणिंहिं ।

जल्लु जोयंतिहिं गयगामिणिंहिं

करकमलहो वियलिउ कामिणिंहिं ।

णिवडंतु कुमारु णियंच्छियउ

अहिणा सीसेण पडिच्छियउ ।

१० ABCD °बंध. ११ C सुउ. १२ ABD °जिउ.

11. १ C सुधंधो. २ ABC °यंदसा°. ३ DE पसणो. ४ B अलेहो. ५ B विलसंत; D वियसंत  
६ D राय°. ७ C °लुत्त°. ८ AB ए ९ D चाडयमउ. १० A पियभा°.

12. १ E °णीहि. २ C णियडियउ.

उद्भुद्भुमुक्कसलिलावलिहिं	सोहतउं फणंपंचंगुलिहिं ।	
णिवडंतहो तहो सिरमणिणहरु	फणिदइवें णं उड्डियउ करुं ।	5
थिरदेहणालि फणर्वलयदलि	जले उग्गामियइं पण्णयकमलि ।	
उवविट्टउ सुंदरु वीरुमइ	विलसइ विहसइ रंगइ रमइ ।	
विसहरमत्थयररण थियउ	अप्पउ पेक्खइ पडिर्विवियउ ।	
सिसु मण्णइ अवरु वि एहु सिसु	बोलावइ ण मुणइ विसमविसु ।	
पाणियलें मुहदाढउ फुसइ	णाएं सहुं किं पि चवइ हसइ ।	10

घत्ता—हाहारउ गुरुउ तो ज्ञात्ति हुउ वाविहिं विहिणा णडियउ ।

णयणसुहावणउ णरवइतणउ सप्पहो उप्परि पडियउ ॥ १२ ॥

13

Alarm at the news and astonishment at the miracle.

तं णिसुणिवि विलुलियमेहलिय	पुहईमहएवि विसंठुलिय ।	
धाइय रोवइ पात्थिवघरिणि	णियकलहविओइय णं करिणि ।	
हा पुत्त पुत्त तामरसमुह	हा पुत्त पुत्त किं हुयउ तुह ।	
वहुदुक्खसयाइं सहंतियए	पइं विणु किं मइं जीवंतियए ।	
इय पभणिवि मरणु जि चित्तियउ	अप्पाणउ तित्थु जि घत्तियउ ।	5
महएविए कुवलयलयणए	हाहारउ उट्टिउ परियणए ।	
आकुंभत्थल मज्जांति गय	जहिं तहिं वि सुविहि सुरवरहि कय ।	
केत्तिउ वण्णज्जइ धम्मफलु	गंभीरु वि थिउ आजाणु जलु ।	
देवैहिं देविहे आयरु विहिउ	णंदणु पुज्जिवि अंकइं णिहिउ ।	

घत्ता—संजमु तवचरणु णियमुद्धरणु धम्मु जि मंगलु वुत्तउ ।

10

जसु जिणधम्मु मणे तहो दिणि जि दिणे सुर वि णमंति णिरुत्तउ ॥ १३ ॥

14

The child is adopted by the Naga who takes him home.

जणणेण पयाबंधुरु सुदिसु	देवेहिं वि णायकुमारु सिसु ।
हक्कारिउ वित्थारिउ पणउ	फणिणा पडिवण्णउ णियत्तणउ ।

३ D °द. ४ E फणि. ५ This line and the following are defective in C.

६ ABC °वयण°. ७ D धीर°. ८ E पुसइ.

13. १ E °ढ°. २ E धायइ. ३ E घल्लि°. ४ E देवयहिं देवियहिं.

आहरणं मणिमयकम्बुरं

मंदारकुसुमवरमालियु

चमरं छत्तं संजोइयं

धरं धि समंदिरु दरिसियु

जगणीहिं व थणमुहदाइणिहिं

वंदिउ परियं चिउ किण्णरिहिं

पुणु पुणु जोइवि णेहज्जियु

णिइइवहो सुहि यंकइ वयणु

णिउ पिउणा पुरु थिउ माउहरे

दिण्णं देवंगं अवरं ।

गुमुगुमुगुमंतभमरालियु ।

अहिअंकं चिंधं ठोइयं ।

भणु किं ण पुण्णवंतहो कियु ।

उच्चाइउ वालु णाइणिहिं ।

संभासिउ सुरवरसुंदरिहिं ।

णंदणु णाएण विसज्जियु ।

दइवेण कालसणु वि सैयणु ।

गयकालए पुणु वासरे पवरे ।

5

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घत्ता—धवलहिं मंगलहिं हयमदलहिं णं णरु दोण्णिवासहो ।

सिसु विसहरहो घरु णिउ महिविचरु पुण्फयंतजिणदासहो ॥ १४ ॥

इथ णायकुमारचारुचरिए णण्णणामंकिए महाकइपुण्फयंतविरइए महाकव्वे

णायकुमारसंभवो णाम दुइज्जो परिच्छेउ समत्तो ॥

॥ संधि ॥ २ ॥

### III

#### I

Nagakumara is taught various sciences and arts.

सिद्धं णमह भणेवि अट्टारह लिविउ भुअंगउ ।

दक्खालइ सुयहो सिक्खइ मेहावि अणंगउ ॥ ध्रुवकं ॥

दुवई—कालक्खरइं गणियइं गंधव्वइं वायरणाइं सिक्खिउ ।

सो णिच्चं पढंतु हुउ पंडिउ वाएसरिणिरिक्खिउ ॥

छंदालंकारइं णिगघंटइं	जोइसाइं गहगमणपयट्टइं ।	5
कव्वइं णाडयसत्थइं सुणियइं	पहरणाइं णीसेसइं गुणियइं ।	
पडहसंखवरतंतीतालइं	अब्भसियइं वज्जाइं रवालइं ।	
पत्तपुप्फणाणाफलछेज्जइं	हयगयविंदारोहणविज्जइं ।	
चंदबलइं सरउययविहाणइं	सत्तभउमपासायपमाणइं ।	
तंतइं मंतइं वरवसियैरणइं	वूहविरयणइं पहरणहरणइं ।	10
सिप्पइं सवियप्पइं माणि णिहियइं	चित्तइं चित्ताभासइं लिहियइं ।	
इंदजालु रिउथंमणु मोहणु	विज्जासाहणु जणसंखोहणु ।	
णरणारीलक्खण भूसणविहि	कामुयविहि सेवाविहि सुहणिहि ।	
गंधजुत्ति मणिओसहजुत्ति वि	सिक्खिय तेण णरेसरवित्ति वि ।	

घत्ता—किं जडमाणवहिं सुरवरु सविसेसु वियाणइ ।

विसहरु वम्महहो पवरत्थु सत्थु वक्खणइ ॥ १ ॥

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#### 2

#### Instructions in Politics.

दुवई—होई समुज्जवेण सुसहापं दरिसियच्छत्तहयगया ।

अलसंतेण पिसुणजणसंगे णासइ रायसंपया ॥

1. १ D हि°. २ C °उअय; E उवइ. ३ E °वरण°. ४ E मणुअसह°.

ते बुद्धा जे सुयण सलक्खण	सत्थकम्मविसएसु वियक्खण ।	
बुद्धि बुद्धसेवाइ पवड्डइ	सो पंचंगु मंतु परियड्डइ ।	
मंतं अंतरंग वहिरंग वि	रिउ जिप्पंति विइणकुसंग वि ।	5
वाहिररिउखण महिमंडलु	सिज्जइ णरणाहहो चितियफलु ।	
अब्भंतररिउवग्गविणासणु	हवइ णराहिउं विणयविहूसणु ।	
विणएं इंदियजउ संपज्जइ	वसणु ण इक्कु वि तहो उप्पज्जइ ।	
एहउ अप्पलद्धि वणिज्जइ	धम्मार्हंस्सु वि परियाणिज्जइ ।	
दुद्धहो परिपालणु जहिं किज्जइ	सो अहंस्सु जहिं साहु वहिज्जइ ।	10
ण मिलइ रायलच्छि अहंगारहो	जाइ अहंस्सं णिउ तंवारहो ।	
हुंतु अणत्थु घोर वंचेवउ	अत्थु णरेसरेण संचेवउ ।	
धम्मं विणु ण अत्थु साहिज्जइ	तं असक्कु णिद्धंस्सु ण जुज्जइ ।	
कज्जणासु कैज्जु ण विरइज्जइ	कुलमइहीणु मंति ण थविज्जइ ।	

घत्ता—कामाउर सरस णउ जोग्गां धरिणिनिहांलणे । 15

रंणे कायर मणुय णउ तिकखपक्खपरिपालणे ॥ २ ॥

## 3

## Instructions in Politics ( continued ).

दुवई—जो धणलुद्धु धिवइ धणकज्जे हुयवहे धिवइ इंधणं ।

सो वल्लूरियाए हो सुहय विडालहो देइ वंधणं ॥

दुद्धभिच्चपोसणु विहुरायरु	होइ वसिट्ठं वसणे लग्गणतरु ।	
भाविज्जइ बहुगुणगरुयत्तणु	गुणअणुरापं रंजिज्जइ जणु ।	
गुणणिहिपुरिसु परिकिखवि धिप्पइ	कज्जधुरंधरु धुरहिं णिहिप्पइ ।	5
सहवासेण सीलु बहुकालं	ववहारेण सउत्तु गुणालं ।	
आलावेण बुद्धि जाणिज्जइ	संगरेण धीरत्तु मुणिज्जइ ।	
परकज्जु वि णियकज्जु विं लक्खाह	अद्धक्खु वि अवरोहिं परिकखाहि ।	

2. १ ABCE सं. २ ABE °व. ३ CE °लाहु. ४ C °धम्म. ५ B अंगारहो; CE सिंगारहो; D संगारहो. ६ E संचिच्चउ. ७ CE कज्जु वि ण रइज्जइ. ८ E जोगउ. ९ E °हे°. १० CE रण°.

3. १ C वल्ल°. २ CE विसिट्ठ; A वसिट्ठ. ३ E बहुवहुगुरु°. ४ C व.

कम्मसुद्धि णिग्गहु वि अणुग्गहु  
उवसग्गु वि हवंतु णासिज्जइ  
सत्तिहिं तिहिं विवरणु सुसइत्तणु  
चवलत्तणु अयाँलिचारित्तणु  
मुयसु णिसीह कुपुरिसहं संगमु  
हरिसु माणु मउ कामु वि कोहु वि  
सत्तु मित्तु मज्झत्थु विवेयहि

पँडिणिहि पडिविहाणु वुहसंगहु ।  
परियणु दाणं संतोसिज्जइ ।  
अवरु वि करहि गरुयहिययत्तणु ।  
मेल्लहि दिट्ठिं कामकामित्तणु ।  
होइ तेणं भांसणु वसणागमु ।  
जिणसु हणसु संजायउ लोहु वि ।  
मयरद्धयवसणइं विच्छेयँहि ।

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घत्ता—मज्झं विलासिणिउ मिगमारणु जूयारत्तणु ।

धणदूसणुं मुयहि णिट्ठुरवयणु दंडफरसत्तणु ॥ ३ ॥

4

Nagakumara attains Youth.

दुवई—इय सो विसहरिंदमुहवियलिउ करिकरदीहइदुभुओ ।

सत्थु सुणंतु संतु संजायउ विउससिरोमणी सुओ ॥

पुरिससीहु णवजोव्वणे चडियउ  
अवसणु सच्छु अरुसणु सूरउ  
दूरालोइ य दीहरसुत्तउ  
सोमु भजिंभच्चिउ कयदाणउ  
अइपसत्थु णिज्जियपाँचिदिउ  
सोहइ वट्टुलँपाणिपवट्टुहिं  
उण्णयवित्थिण्णं भालयलँ  
तंवतालु तंविरीजीहादलु  
तंवाहरु सुतंबणहमंडलु  
इक्केक्करोम हेमवण्णुलुउ

णाइं पुरंदरु सग्गहो पडियउ ।  
पवरवलालउ जुत्तायारुउ ।  
बुद्धिवंतु गुरुदेवहं भत्तउ ।  
थूललक्खु पुरिसोत्तमुं जाणउ ।  
थिरु संभरणसीलु वुहवंदिउ ।  
उण्णयपायपुँट्ठिअंगुट्टुहिं ।  
उण्णयभुयसिहरंहिं बलपवलँ ।  
तंबणयणु तंविरीकरकमयलु ।  
णिद्धदंतपंती° सियणहयलु ।  
लिङ्गकंठजंघहिं मडहुलुउ ।

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५ AB पडिणिहिहि; C पणिहिहि. ६ A सत्तिहिं विवरणु सुसयणसत्तणु. ७ C अयाल°. ८ D धिट्ठ.

९ C ताण. १० ABD विच्छेय°. ११ ABDE°ज. १२ E धणहरणु वि. १३ E फरुसत्तणु.

4. १ C सत्थ. २ D अविसणु. ३ ABD °रिउ; C °यरउ. ४ AB °सोत्तम; C °सुत्तम-

५ D °दुलु; E वट्टुल. ६ ABCD पट्ठि. ७ GE °कंती. ८ C होम.

णाहिसोत्तुघोसैं गंभीरउ  
पत्तलपेट्टु मज्जे संकिण्णउ  
णासैं णिज्जियचंपयहुल्लउ

उरयलि कडियलि पविउंलधीरउ ।  
दीहवाहु समसंगयकण्णउ ।  
णालणिद्धमउलियंघम्मिल्लउ ।

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घत्ता—पेक्खइ जहिं जहिं जे जणु तहिं तहिं जि सुलक्खणभरियउ ।  
वण्णइ काइं कैइ जगे वम्महु सइं अवयरियउ ॥ ४ ॥

## 5

Arrival of Panchasugandhini at the palace with her two daughters,  
in search of a divine lute-expert.

दुवई—णं लावण्णपुंजु णं ससहरु णं गुणरयणरईयउ ।  
णं पुरवरसिरीए णरवरतणु सग्गाविलासु लैइयउ ॥

तायणिहेलणे णायणिहेलणे  
ता गुणगणणिहि णेहणिवंधिणि  
आगय तेयतोयविच्छुलियहिं  
वालमराललीलगयगामिणि  
भणइ पत्थु पुरे अत्थि ण पंडिउ  
गरई लहुई तणय ण लक्खइ  
ता विहसिवि बोद्धिउ पडिहारै  
सूहउ सरसु सूह सुललियवुहु  
तुह धीयहे गुरुत्तलहुयत्तणु  
ता पहुभवाणि पइट्ठी सुंदरि  
पणविउ राउ ताए सहुं धीर्यहिं

अच्छइ जाम सयलसुहभायणे ।  
पायडणामें पंचसुयंधिणि ।  
सहियसहिय विहिं दिल्लिदिलियेहिं ।  
रायदुवारि परिट्टिय कामिणि ।  
को वि सरासइए णंउ मंडिउ ।  
वीणावज्जु को वि ण परिकखइ ।  
कुलहरु भूसिउ णायकुमारै ।  
मंदरधीरु रुंदससहरमुहुं ।  
सो जाणइ वीणाविउसत्तणु ।  
णं णवकमलोयरि इंदिदिरि ।  
पणवियसीसहिं विणयविणीर्यहिं ।

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घत्ता—वइयरु भासियउ सिरिमयरकेउ पच्चारिउ ।

तुहुं जाणउ कुसल्लु जाणयंसहहिं समीरिउ ॥ ५ ॥

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१ ABCD °लु १० ABD °णिय. ११ D कई.

5. १ AB राइउ. २ B ला°. ३ A णयणाणंदणे. ४ E दिण्णें दिहियहिं. ५ C जो ६ AB(i) °यए.  
७ E जाणिय.



Nagakumara pleased her by his cleverness. Her two daughters Kinnari and Manohari fall in love with him.

दुवई—चवइ धरित्तिणाहु का गुरु का लहुई भुअणसुंदरी ।

भणु भणु वप्प देव कंदप्प मणोहरि किं व किण्णरी ॥

दिट्टिए जिणइ स सस लहुआरी

पुणु सरजाइभेयसंजुत्तउ

दोहिं मि बहिणिहिं पीणपओहरि

सइं पच्चक्खु मयणु अवलोइउ

सल्लियाउ मयरद्धयवौणेहिं

गंधिणियए णियाउ णियहम्महो

जलसिंचणु पवुट्ठि धुउसासहो

आहार वि हार वि ण वि भावइ

चंदजोणहं सिहिसिह णं दुक्की

चामरवाउ वाउ णं लग्गउ

कोइलसरु सरु मारहो केरउ

लच्छिंविणोउ वि इक्कु ण रुच्चइ

घत्ता—पयपंकए पडिवि दक्खालिवि णेहु अहंगैउ ।

आणहि अम्मि लहु सो णायकुमारु अणंगउ ॥ ६ ॥

कहइ मयणु किण्णरि गरुयारी ।

आलाविणिवज्जउ आढत्तउ ।

चारु भाणिय तहिं तेण मणोहरि ।

दोहिं मि णियहियउल्लए ढोइउ ।

विण्णि वि कह व ण मुक्कउ पौणेहिं ।

तोरणछडरंगावलिरम्महो ।

चंदणु इंधणु विरहहुयासहो ।

कमलु कमलवंधु व संतावइ ।

घित्तजलइ जलंति व मुक्की ।

पियउरंमहणु मग्गइ लग्गउ ।

साहारउ जीर्यासाहारउ ।

तरुणीजुंयलें जणणि पवुच्चइ ।

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Nagakumara marries the two damsels by the advice of his father.

दुवई—अव्वो विणु पिण्ण कहिं जीविउ दिण्णसंवण्णभोयणे ।

आणहि तुरिउ गंपि सो सूहउ सिंसुसारंगलोयणे ॥

तं णिसुणेप्पिणु चलिय विलासिणी

गय रायालउ णं रायावलि

कमकलहंसघोस णं हंसिणि ।

रायहो अग्गइ चवइ कयंजलि ।

6. १ CD आलावणि. २ E आलो°. ३ E °वाणिहिं° ४ MSS पाणिहि. ५ E धुअ°. ६ C जुणह. ७ E उरु°. ८ B जीवा°. ९ E विणोउ एक्कु णउ रुच्चइ. १० C °जुअलें; E जुवलें. ११ E अप्पणउ.

7. १ CE सुवण्ण.

अल्लु परए भो णरवरसारा	कण्णाज्जुयलउ मरइ भडारा ।	5
तुह लहुसुयविरहेँ णं छित्तउ	ण जियइ एवहिँ मरइ णिरुत्तउ ।	
कामएउ णियहियवए भाविउ	ता रापं कुमारु कोक्काविउ ।	
भणइ पुत्तु किं कुल्लु जोइज्जइ	अकुलीणु वि थीरयणु लइज्जइ ।	
उत्तमवेसइं दीसहिँ सोम्मइं	महिणाहु वि पायग्गेँ हम्मइं ।	
सुद्धचित्त वेस वि कुलउत्ती	म करहि सुंदर उत्तपह्वेत्ती ।	10
जिणपयपंकयमहुयरु दीसहि	तुहुं कारुणवंतु मं भीसहि ।	
कण्णाज्जुयल्लु मरंतउ रक्खहि	तरुणं तिरिच्छच्छाँहिँ णिरिक्खहि ।	
ता कुमारु पडिजंपइ चंगउ	पंतु पियाउ समपेँमि अंगउ ।	
जुत्ताजुत्तउ गुरुयणु जाणइ	सिसु दिण्णउ पेसणु संमाणइ ।	15

घत्ता—ता रोमंचियए आणेपिणु णेहविहिण्णउ ।

पंचसुअंधिणिए धीयउ कंदप्पहो दिण्णउ ॥ ७ ॥

8

Water-sports of Nagakumara. His mother's exit to meet him, but her rival arouses the suspicions of the king against her.

दुवइ-मंगलतूरभेरिणिग्घोस वहिरिउ गयणमग्गउ ।

रइपीईउ थे वि णं कुमरिउ मणसियकरे विलग्गउ ॥

अण्णहिँ दिणि वरु सेविउ घरिणिहिँ <sup>३</sup>	सरे पइट्टु करि चिव सहुं करिणिहिँ <sup>३</sup> ।	
पणइणि परिमिणण वित्थारें	सलिलकील पारद्ध कुमारें ।	
गयणिवसणं तणु जले व्हिक्कावइ	अद्धुम्मिल्लु का वि थणु दावइ ।	5
पउमिणिदलजलविंदु वि जोयँइ	का वि तहिँ जि हारावलि ढोयँइ ।	
का वि तरंगहिँ तिवाल्लिउ लक्खइ	सारिच्छउ तहो सुहयहो अक्खइ ।	
काहे वि महुयरु परिमलवहलहो	कमल्लु मुएवि जाइ मुहकमलहो ।	
सुहुमु जलोल्लुँ दिट्टु णहमग्गउ	काहे वि अंवरु अंगि विलग्गउ ।	
काहे वि उप्परियणु जले धोलइ	पाणियच्छलि व लोउ णिहालइ ।	10
णाणामाणिणीहिँ हुक्कंतिहिँ	जलजंताइं करेहिँ धरंतिहिँ ।	

२ C चित्तउ; D also विरहाणलछित्तउ ३ E पउत्ती. ४ AB तरुणारिच्छ<sup>०</sup>; E तिरिच्छ<sup>०</sup>. ५ E °पिबि.  
8. १ A: तूरवीर; B तूरधीर. २ C व<sup>०</sup> ३ ABDE °णिए. ४ C °णु. ५ DE °वइ ६ E जलुल्ल.

सिंचंतिहिं मयरद्धउ ण्हाणिउ  
सरसवयणजुत्तिहिं आवज्जिउ  
एत्थंतरि णारीयणसारी  
गेप्पिहँवि धोयइं धवलइं वरथइं  
सुयसमीवि आवंति विहाविय

जोयंतिहिं हियएण जि माणिउ ।  
उप्पलताडणेण णं पुज्जिउ ।  
सिरिपुहईमहएवि भडारी ।  
चंदणकुंकुमाई सुपसत्थइं ।  
डुट्टसवत्तिए रायहो दाविय ।

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घत्ता-मंचारहदियए वज्जारिउ दिण्णसिंगारहो ।

जोवहि धरणिवइ पियघरिणि जंति घरु जारहो ॥ ८ ॥

9

King's suspicions dispelled. He, however, asks his younger wife not to allow Nagakumara to make any more rambles in the town. She defies the order.

दुवई-ता सहस त्ति धीरचूडामणि लीलाजित्तदिग्गउ ।

सभवणपच्छिमत्थणंदणवणसरतीराउ णिग्गउ ॥

णिवडिउ जणणिहे पयजुयल्लए  
किं पइं देवि महासइ णिंदिय  
मायासुयइं समायइं गेहहो  
गउ लहु लहुयहँ घरिणिहँ मंदिरु  
पुरवरहिंडणु सुयहो असोहणु  
मा महिल्लहु लग्गउ कामग्गहु  
अवरु कुमंतिमंतहयसोत्तहो  
तं अवहेरिउ बालमयच्छिप  
माणिणि जा मुज्झइ सा मुज्झउ  
दुज्जणु जो जूरइ सो जूरउ  
गउ णरणाहु जाम णियणिलयहो  
वयणु दिण्णु चड्ड सुंदर गयवरे  
मयणिज्झरे सिंदूरापंकिए  
देविहे तणउ वयणु आयण्णिवि

दिट्टउ रापं वुत्तु सुसल्लए ।  
पेक्खु पेक्खु पुत्ति अहिणंदिय ।  
णिवइहे तित्ति ण पुण्णी णेहहो ।  
वयणु पयंपिउ रापं सुंदरु ।  
मा महु होउ अहम्मारोहणु ।  
मा मेल्लंतु सभवणपरिग्गहु ।  
मइ विवरीय होइ सार्यत्तहो ।  
वियरउ णंदणु णयरि सइच्छिप ।  
लुड्डु महु तणयहो हियवउ सुज्झउ ।  
लुड्डु महु सयलमणोरहँ पूरउ ।  
ता मायए पुत्तहो कुलत्तिलयहो ।  
कर्णचमरउड्ढावियमहुयरे ।  
कच्छरिच्छगलगिज्जालंकिए ।  
हिंडणसीलें भल्लउ मण्णिवि ।

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७ C गेहिवि.

9. १ E °लल्लउ. २ E °ल्लउ; C ससल्लए. ३ C °लहं. ४ AB अवर. ५ C सुत्तहो. ६ C सीमंतहो;  
E सामत्तहो. ७ C °हु. ८ E कणय°.

घत्ता-आरोहणु करिवि कुमरै पयंपेछिउं मयगलु ।

किंकरपरियरिउं णीसरिउ फुरियखग्गुज्जलु ॥ ५ ॥

10

Women of the city enamoured of Nagakumara.

दुवई—ता पुरमाणिणीहिं अवलोइउ माणिणिमाणमयमहो ।

का वि णिविचिं करइ णियरमणहो मणे संभरइ वम्महो ॥

का वि भणइ पिय कंठांगहणउ

करि लइ मेरउ कंठाहरणउ ।

का वि भणइ धरि करु लइ कंकणु

हारु लेवि उरि दिज्जउ णहवणु ।

लइ कडिसुत्तउ कडियलु माणहि

अंसै अंसु देवै संदाणहि ।

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लइ केऊरु काइं वोलिज्जइ

कांमाउरहिं किं ण किर दिज्जइ ।

का वि भणइ अहरहो रत्तत्तणु

णासउ दइय देहि मुहचुंवणु ।

का वि भणइ लहु करि केसग्गहु

वियलउ मालइकुसुमपरिग्गहु ।

का वि भणइ किं दीहरणेत्तइं

तुह सोहग्गहो छेउ ण पत्तइं ।

किं महु भउंहाजुयवंकत्तणु

णउ जित्तउ तेरउ धुत्तत्तणु ।

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हो हो किं किर थणथडुत्तणु

जेण ण जित्तउ तुह थडुत्तणु ।

तुह गंभीरिमाए हउं भज्जमि

णाहि गहिर दरिसंति ण लज्जमि ।

घत्ता—इय मयरद्धएण पुरवरतरुणीयणु ताविउ ।

णिवडिउ णेहवसु भउ लज्जमोहु मेलाविउ ॥ १० ॥

11

King discovers the effrontery and punishes the queen by the seizure of all her valuables. Nagakumara sees his mother without ornaments and learns about the wrath of the king.

दुवई-- एम भमंतु मयणु अवलोइवि पिउणा चितियं मणे ।

मइं विणिवारिओ वि किह हिंडइ पुणरवि एउ पट्टणे ॥

महिलउ णउ मुणंति सहियत्तणु

महिलहं गुणसहाउ वंकत्तणु ।

मइं वारिउ सइं पेरिउ णंदणु

हिंडइ जुवइहं हिययविमइणु ।

९ E °पिलिय. १० E °रियउ.

10. १ A ण विचि. २ CE °ठग्ग°. ३ E देवि. ४ C omits this foot. ५ E जित्तिउ.

11. १ E °इहिं; C °इहे.

एवहिं पयंहो किं किर किज्जइ	उद्दालिपिणु अत्थु लइज्जइ ।	5
जासु अत्थु तहो हयवर गयवर	जासु अत्थु तहो धयचलचामर ।	
जासु अत्थु तहो धवेलइं छत्तइं	जासु अत्थु तहो वरवाइत्तइं ।	
जासु अत्थु तहो असिवरकरणर	जासु अत्थु तहो मणिमयरहवर ।	
जासु अत्थु सो जाँइ वियरहिं	इय चिंतिवि पेसिय सुंडीरहिं ।	
लंघियणियवइउत्तपउत्तिहे	अत्थु हँराविउ सिंरिमइपुत्तिहे ।	10
जिण्णवत्थपविरइयणियंसण	तणपं जणणि दिट्ठ णिब्भूसण ।	
पुच्छिइय माइ काइं थिय एही	निरलंकार कुकइकह जेही ।	

घत्ता-अम्मए बोल्लियउ हउं णरवइणा विब्भाँडिय ।

तुहुं हिंडहि भणिवि धणहँरणे दँडे ताडिय ॥ ११ ॥

15

12

Nagakumara's protest. He goes to a gambling house and makes a good win. The next day the king finds his courtiers without their usual ornamentation.

दुवई-हउं हिंडंतु चोर परयारिउ परजीवावहारओ ॥

पिसुणपयंपिपण किं पिउणा किउ दविणावहारओ ॥

अहवा एउ काइं मइं उत्तउ	पहु जं करइ तं जि जाणि जुत्तउ ।	
चाइचायवज्जियजसघंटहे <sup>१</sup>	इय जंपिवि गउ सुंदरु टिट्ठे <sup>१</sup> ।	
किं कैडित्तु णं णं गयणंगणु	किं किंत्तउ णं णं मयलंळणु ।	5
सुवराडियउ णाइं णक्खत्तइं	उड्डियाइं णाणाविहवित्तइं ।	
कुंडलरयणइं मउडविच्चित्तइं	कंकणहारडोरकडिसुत्तइं ।	
उट्टिउ धूलीरउ कप्पूरें	पसरइ चमराणिलसंचारें ।	
छाइज्जइ छत्तइं पब्भारें	ठवल्लु ठविउ तहिं गंपि कुमारें ।	
खेल्लिवि खणखणसइं वलियँहं	जित्तइं आहरणइं मंडलियहं ।	10
चाउ करंतें दुक्खणिवारए	दीणइं पीणियाइं वसुधारए ।	
रयणइं बहुदीणारसुवण्णइं	आणेविणुं णियजणणिहे दिण्णइं ।	

२ C एयहे. ३ E °वर°. ४ E विमलइं. ५ E जाय. ६ C °रि°. ७ C हरायउ. ८ E पुच्छी.  
९ D °ज्जा°. १० E °हरणइं.

12. १ E °हिं. २ E कि°. ३ C क°. ४ D °इं. ५ C खोल्लिवि खणसइं संचलियहं. ६ E °तए.  
७ CE °पिणु.

घत्ता-करिं णउ कंकणइं दिट्ठइं णिवेण घरि मिलियहं ।  
कांठि ण हारलय णउ सीसि मउड मंडलियहं ॥ १२ ॥

13

Learning from them about the skill of Nagakumara at the game of dice, he invites the prince for a game with him and loses his all to him. The prince, however, returns everything to his father but secures the release of his mother's ornaments.

दुवई-पुच्छिय पत्थिवेण कै<sup>१</sup> अम्हइं णियणिययं ण भूसियं ।  
ता कहियं णिवेहिं ण जाहहो णायकुमारविलसियं ॥

तासु वराडी देव चमकइ	अम्हारी आवंति णै थकइ ।	
लइयउ उरमाणिणिमणहोरें	अहिणवेण जापं जूवारें ।	
घणु सयलु वि जं कणपवित्तउ	सिरिचम्महो दोहित्तं जित्तउ ।	5
इउं सुणेवि णरवइ तुण्हकउ	णियकरकमलपिहियमुहु थकउ ।	
अण्णहिं दिणि कोक्किउ सपसापं	णियणंदणु चोल्लाविउ रापं ।	
पुत्त जूउ भल्लारउ जाणहि	णिच्चमेव तुहुं जयसिरि माणहि ।	
देवासुरहं मणोरेंहगारउ	अक्खजूउ जणमणहं पियारुउ ।	
मइं सहुं अल्लु सलक्खण खेल्लहि	देहि सारि लइ पासउ ढालहि ।	10
ता तिं तिह करेवि खणे जित्तउ	जणणदविणु णीसेसु वि हित्तउ ।	
पुणु तहो केरउ तासु जि दिण्णउ	एम कवणु पालइ पडिवण्णउ ।	
जं चिरु लयउ हरेवि णरिंदें	तं तणपं णियकुलणहचंदें ।	
दव्वु सव्वु मेल्लाविउ मायहे	घरु पट्टविउ पवड्डियज्जायहे ।	

घत्ता-महिलहं जइयणहं धणु हीणहं दीणहं दुल्लंइं । 15

उत्तममाणुसहं गुणवंतउ माणुसु भल्लंउ ॥ १३ ॥

14

Nagakumara subdues a turbulent horse. This excites the jealousy of Sridhara.

दुवई-अण्णहिं दिणि तुरंगु तहो दरिसिउ रापं हिल्लिं हिल्लिं हिंसिरो ।  
दुट्ठु अणिट्ठु सुट्ठु णिट्ठुरमुहु णं कइं वयणभासिरो ॥

13. १ E किं. २ ABDE जासु. ३ E omits ण. ४ CD पुर°. ५ E मणमारें. ६ CE तं णिष्ठु-  
णिवि. ७ C °हर. ८ EBC omit this line and D gives it in the margin. ९ C  
°वत्तउ. १० ABD हीणदीणज्जणदुल्लहु. ११ C वल्लउ; E वल्लहे.

14. १ D °हिहिंसरो. २ E वयणु भासिओ.

वंकाणैणु दूसहु णं दुज्जणु  
अगहियकुंसु णं णट्टु वंभणु  
लक्खणकरु व खद्धलंकेसउ  
दिव्वेणित्ठभखुम्भखुरचंचलु  
कयपरियत्तणु सीसविहोडणु  
विहडियणिविडाँसणसंतावणु  
एहउ वालें दमिउ तुरंगउ  
णं पुरिसै मणु वसणवसंगउ  
सूरिपसंसिएहिं वहुभंगीहिं

कसहो ण वच्चइ णाइं कुकंचणु ।  
णरसमजणणु णाइं रविणंदणु ।  
जवखेचु व जवलद्धविसेसउ । 5  
उरि वित्थिणु पवित्थरपच्छलु ।  
कडियल्लंतोडणु अट्टियमोडणु ।  
आसवारकुलभयभीसावणु ।  
तिहुअणणाहें णाइ अणंगउ ।  
दुप्पेच्छउ णं गिंभपयंगउ । 10  
आणित्ठ णीवंगीइं गहियंगहिं ।

घत्ता—दमिए तुरंगवरे सिरिहरु णं कुलिसैं घाइउ ।

दुकरु रज्जु महु जहिं अच्छइ एहउ दाइउ ॥ १४ ॥

15

Sridhara's plot against the life of Nagakumara who is interned. In the meantime, the city is thrown into a tumult by the advent of a wild elephant.

दुवई—पहणामि जिणमि एहु कं दिवसु वि मारमि धरमि संगरे ।

इय संभरिवि तेण भडसंगहु कउ णिययम्मि मंदिरे ॥

ता णरणाहो हियवउ भिण्णउ  
छिंदिवि करवालें दारेवउ  
हुंतउ पुरउ कज्जु जो वुज्झइ  
इय वित्थिवि तें पुरवरु छिण्णउ  
तहिं णिवसइ मयरद्धउ जइयहुं  
गामहं भूयगाम उड्ढावइ  
णयरइं णार्येर दंतहिं घायइ  
पुरमाणव पुरैवम्मइं चूरइ

सिरिलंपडहं णत्थि कारुण्णउ ।  
पढमसुएण लहुउ मारेवउ ।  
सो पच्छातावेण ण डज्झइ । 5  
काराविउ झसकेउहे दिण्णउ ।  
अवरु चोज्जु अवयरियउ तइयहुं ।  
दोणामुहहं कालसुहुं दावइ ।  
संवाहणहं वाह उप्पायइ ।  
कव्वडवडवंदण सुसुमूरइ । 10

३ AB कंठाणु. ४ AB °जसु. ५ DE दित्त. ६ E °यण. ७ C णियडा°; D °सणु. ८ CE-  
°क्ख°. ९ E °भि. १० E °णि°. ११ E णीउगई.

15. १ CE किउ. २ E ताडिक्खउ. ३ E मारिक्खउ. ४ E °केयहो. ५ CE णयरय. ६ C पर°;  
E पुरउववण चूरइ.

बहुमंडव मंडुँल उच्चालइ  
एम असेस देस जगडंतउ  
केलासहो हौंतउ जणपउरहो

खडयासीखेडय उहालइ ।  
भंडणलीलकील पयडंतउ ।  
आयउ वणकरिंदु कणयउरहो ।

घत्ता—जिह महु मुहरुहहो तिह एयहु किं धवलत्तणु ।  
भंजइ मंदिरइं करइ व करिंदु पिसुणत्तणु ॥ १५ ॥

15

16

Sridhara's attempt to ward off the elephant and his discomfiture. Nagakumara asks for a commission from the king.

दुवई—दुद्धरु दाणवंतु णो संकइ उवलसपहिं ताडिओ ।  
णेच्छंतहं पि देइ सो चण्णिवि मणुयहं रयणकोडिओ ॥

आराफुरियदंडमंडियकरु  
सघउ सहरिकरि सरहु सर्किंकरु  
णं तारायणेण गिरिमंदरुं  
गय गयदंतमुसलदलवट्टिय  
तुरय तालवट्टे संघट्टिय  
धीर वि णर णट्टा रणे णायहो  
सिरिहरु पाण लपवि पलाणउ  
णिवघरिणिहिं कंदिउ कल्लुणुल्लउ  
भीसणु णरतणु कड्डियवसरसु  
अप्पं परिहूयउ सयलु वि जणु  
ता एत्थंतरि साहंकारे

तहिं अवसरि सइं धायउ सिरिहरु ।  
वेढिउ सेण्णे चउदिसु कुंजरु ।  
तेण णरिंदहो<sup>१</sup> लायउ भयजरु ।  
लालाविंदि विहाट्टिय लोट्टिय ।  
भडथड पर्यणहहय णिन्वाट्टिय ।  
जलहितरंग णौंइ गिरिरायहो ।  
अंकुसु धरिवि समुट्टिउ राणउ ।  
को रक्खइ एवहिं कडउल्लउ ।  
हत्थि ण होई माइ जमरक्खसु ।  
हा हा कहिं जीविउ कहिं किर धणु ।  
पेसणु मग्गिउ णायकुमारें ।

5

10

घत्ता—भो भो पुहवई पोमाणण पोमिणिणेसर ।

दे आपसु महु हउं धरंमि पीलु परमेसर ॥ १६ ॥

15

७ D मंडल्लउ चालइ. ८ D °लु°.

16. १ ABE णेच्छंतइ. २ E °चंदिर. ३ CE °हं. ४ E णणयह°. ५ E णाय. ६ E कल्लुणुल्लउ.

७ CE पुहवई. ८ E पउ°. ९ C जिणमि.



Nagakumara subdues the ferocious elephant.

दुवई—ता जणणेण तणउ मोकळिउ गिरु सहरिसु पधाइउ ।

तेण गिरिंदधौउरयपिंजरु वणकुंजरु पलोईउ ॥

मयजलमिलियधुलियचलमहुयरु	सँवणपवणहयगयणहणहयरु ।	
चरणाधिवणभरवियलियधरयलु	णियबलतुलियपडियैपडिमयगलु ।	
गलरवतसियरसियदिसिगयउलु	दसणकिरणधवलियमहिणहर्यँलु ।	5
पँरबलकुलकलयलहं अभीयरु	दसदिसिवहवियलियहिमसीयरु ।	
णरवरतरुपरिमलपसरियकरु	करिवरसहससमरभरधुरधरु ।	
असरिसु विसमरोसु धाइउ करि	सुंदरु भिडिउ तासु णं केसरि ।	
वंचइ मिलइ वलइ उल्लंघइ	खाणि ससि जेम हत्यु आसंघइ ।	
करि वेढिउ उव्वेढिवि गच्छइ	चउचरणंतरे लिहक्किवि अच्छइ ।	10
पुरउ पधावइ पुणु तणु दावइ	वंसारूढउ पुत्तु व भावइ ।	
कुंभे परिट्टिउ णाइं सणिच्छरु	कण्णालगउ सोहइ णवर्वरु ।	
बलवंतउ जगे वरकरिणा हिउ	णियभुयदंडहिं जुज्झिवि साहिउ ।	
तिक्खहिं दंतग्गहिं णउ पेळइ	थिउ णिप्फंदु गँइंदु ण च्छइ ।	

घत्ता—गोविंदे तुलिउ गोवद्धणु णं जयकारणु ।

15

जित्तउ तेण गउ णं पुष्पयंत दिसिवारणु ॥ १७० ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयंतविरइए महाकव्वे  
दिन्वतुरंगनीलगिरिकरिपसाहणं णाम तइउ परिच्छेउ समत्तो ॥  
॥ संधि ॥ ३ ॥

17. १ ABD °विउ. २ CE °काउ. ३ C °इयउ. ४ E omits this and the following three feet. ५ C दलिय. ६ D °उलु. ७ ABCE omit this foot. ८ E °करु. ९ E गयंदु.

## IV

### 1

Jayavarma, the king of Northern Mathura, his queen Jayavati and two sons Vyala and Mahavyala Arrival of a sage and the king's visit to him.

साहेष्पिणु वरकरि अवह वि सो हरि पुरणरणियरपलोइउ ।

तणपण स तायहो कयमुहरायहो पय पणवेष्पिणु ढोइउ ॥ ध्रुवकं ॥

दुवई—भणियं पत्थिवेण लइ हरि करि दिइं पुत्त पेसणं ।

जं जं चारु किं पि महु मंदिरि तं तं तुह विहूसणं ॥

सो वरतुरंगु सो भइदंति	गेण्हिवि गउ णियपुरु सहं समंति ।	5
तहिं णिवसइ सिरि भुंजंतु जाम	अण्णेक्कु कहंतरु होई ताम ।	
उत्तरमहुरहें जयवम्मु राउ	जयवइकंतापरिमट्टकाउ ।	
तहो बालमहावालंक पुत्त	विण्णाणजुत्त संगामधुत्त ।	
पुरवरकवाडणिहवियडवच्छ	थिरफलिहवाहु आयंबिरच्छ ।	
कोडिभडपयडपडिभडकयंत	परवलजलघंघल बलमंहत ।	10
कुलधवलधुरंधर जयसिरीह	णं दोण्णि काल णं दोण्णि सीह ।	
णं दोण्णि सूर णं दोण्णि चंद	णं दोण्णि वि सुरतरु दोण्णि इंद ।	
तहो एकहो दीसइ भालि णयणु	अण्णेक्कु वि रूवें णाई मयणु ।	
ता उववाणि संठिउ णिरहु णग्गु	संदरिसियपंचायारमग्गु ।	
मुणिवरु तवसिरिभूसियसरीरु	संजमधरु धरंधरणियलधीरु ।	15

घत्ता—जयदुंदुहिसइ परमाणंदें सुरणरविसहरणंदियउ ।

राएण सुइत्तहिं पुत्तकलत्तहिं सहं जाइवि रिसि वंदियउ ॥ १ ॥

### 2

Discourse of the sage upon householder's Dharma.

दुवई—ता मुणिवयणकुहरपरिवियलिय धम्मामयतरंगिणी ।

घणघणपावपंकपक्खालणगुणणिम्मलकयावणी ॥

1. १ D हुवउ. २ DE वयधर°. ३ D णियम°.

सो सुणिवरिंदु परमत्थभासि  
 घरधम्मु धरिज्जइ णरवरेण  
 घरधम्मु धरिज्जइ णयसिरेण  
 घरधम्मु धरिज्जइ मलहरेण  
 घरधम्मु धरिज्जइ णिरु बुहेण  
 घरधम्मु धरिज्जइ णिग्गहेण  
 घरधम्मु धरिज्जइ इदवपण  
 घरधम्मु धरिज्जइ सज्जणेण  
 घरधम्मु धरिज्जइ णायण  
 घरधम्मु धरिज्जइ गुरुकमेण  
 घरधम्मु धरिज्जइ सिक्खपण  
 घरधम्मु धरिज्जइ बुद्धिरेण  
 घरधम्मु धरिज्जइ ज्ञाइपण  
 घरधम्मु धरिज्जइ तवसहेण  
 घरधम्मु धरिज्जइ सारपण  
 घरधम्मु धरिज्जइ दंसणेण

घरधम्मु कहइ गुणरयणरासि ।  
 णिच्चं तसजीवदयावरेण ।  
 अणलियमहुरक्खरभासिरेण ।  
 परदेविणहरणकुंचियकरेण ।  
 वीरै<sup>३</sup> परघरिणिपरंमुहेण ।  
 लोहेंस्य पमाणपरिग्गहेण ।  
 भोज्जेणाणत्थमिपं कएण ।  
 महुमासमज्जपरिवज्जणेण ।  
 उज्झियपंचुंवरसायण ।  
 कयमेरें दिसविदिसागमेण ।  
 पाविट्टजीवउप्पेक्खण ।  
 घणयालि किं पि गमणुज्झिरेण ।  
 जिणपडिभिंवे सामाइएण ।  
 पन्वेसु वि विरइयपोसहेण ।  
 विहिट्ठोइयपत्ताहारण ।  
 सुद्धं सुविहियसण्णासणेण ।

10

15

घत्ता—जो मइरा चक्खइ आमिसु भक्खइ कुगुरुकुदेवहं लग्गइ ।  
 सो माणंउ णट्टउ पहपन्भट्टउ पावइ भीसणदुग्गइ ॥ २ ॥

20

3

Religious discourse ( continues ).

दुवई—कुसुइ कुसीलु कुतवसिहिं रत्तउ तं जाणसु कुवत्तयं ।  
 होइ अवत्तयं पि सम्मत्तपचित्तवएहिं चत्तयं ॥

वज्जइ कुदिट्ठिगुणकित्तणाइं  
 णउ संकंखविदिगिंछ करई  
 मुक्कउ दुविहेण वि संजमेण

लोइयवेइयमूढत्तणाइं ।  
 सम्माइट्ठिउ समत्तु धरइ ।  
 तं अहमु पत्तु जाणहि कमेण ।

5

2. १ BDE रइज्जइ. २ E दन्व. ३ E धीरें. ४ C लेहरस. ५ ABD दस. ६ E माणुसु.  
 3. १ E कुणइ.

मज्झिमु सावयचारित्तपण  
दिण्णउ अवत्ते सुण्णउ जि जाइ  
तिविहेण पत्तदाणेण भोउ  
दायारउ पुणु णवगुणविसिद्धुं  
उच्चासणु दिज्जइ तहो णरेण  
पयजलु वंदिज्जइ आयरेण  
मणवयणें कापं सुद्धपण  
जें दिण्णु दाणु तहो होइ पुण्णु

उत्तमु सुद्धें रयणत्तपण ।  
कुच्छिउ कुपत्ते फलु किं पि होइ ।  
तिविहु जि पावइ भुअणयलि लोउ ।  
पडिगाहिज्जइ रिसि घरे पइहु ।  
पुणु पयपक्खालणु णियकरणें । 10  
अंचिज्जइ पणविज्जइ सिरेण ।  
आहारेण वि णिलुद्धपण ।  
इयरहो पुणु दिण्णउ अडइरुण्णु ।

घत्ता—असणुल्लउ णिवसणु देहविहूसणु गोमहिसिउल्लुं भूमिभवणु ।

काणीणहं<sup>१</sup> दीणहं<sup>२</sup> सिरिपरिहीणहं<sup>३</sup> दिज्जइ कारुण्णेण धणु ॥ ३ ॥ 15

4

Discourse on ascetic-duties.

दुवई—कीरइ परमभत्ति गुणगणहरे कारुण्णं पि दुत्थिए ।

पंगुलकुंटमंटवहिरंधयरोयविसायमंथिए ॥

अवहेरहि मणि मग्गंतु चोरु  
कुत्थियणरपोसणु कोससोसु  
अणगारधम्मु गयमयणरंगु  
अणगारधम्मु तवसिरिसैमिद्धु  
अणगारधम्मु णिम्महियमाणु  
अणगारधम्मु वोसट्टेदेहु  
अणगारधम्मु तवजलणतत्तु  
अणगारधम्मु चम्माट्टिसेसु  
अणगारधम्मु सिलभूमिसयणु  
अणगारधम्मु सुद्धंतरंगु

पारद्धिउ अवरु वि दुरियघोरु ।  
इहभवि परमवि तं करइ दोसु ।  
गिरिकंदरमंदिरु मुक्कसंगु ।  
पुरि घरि देसंतरि अपडिवद्धु ।  
अरिवरि बंधवि धणि तणि समाणु ।  
परिचत्तकलत्तसपुत्तणेहु ।  
णिब्बियडपिंडकवलणपयत्तु ।  
णिलुक्ककेसु जगि भीमवेसु । 10  
मलपडललिच्चु दरपिहियणयणु ।  
थलगउं जिह कच्छउ कुंचियंगु ।

२. E रयणु°. ३. C कुवत्ते. ४. ABCE विमुद्धु. ५. ABCE omit this foot but D adds it in the margin. ६. E° सिउउल्लु. ७. C काणीणहुं दीणहो; D omits दीणहं.

८. E° हुं.

4. १ E मंटल्लवहिरं°. २ E° सिरिण पिद्धु. ३ MSS° गय.

घत्ता—परंसिरिहरु सिरिहरु हलहरु जिणवरु भरहसरिसु णरु चक्कवइ ।  
अणयारहो धम्मं गलियकुक्कम्मं माणुसु देविंदु वि हवइ ॥ ४ ॥

5

Jayavarma questions the sage regarding the fate of his two sons, and on being told that they were destined to serve somebody, he became disgusted with the world

दुवई—सावयवयहलेण सोलहमए सुहलियसुकयसाहिणो<sup>१</sup> ।

सहसारगे सगे सम्मत्तं होंति णरिंद देहिणो ॥

ता पभणइ पडु भो जित्तकाम  
महि भुंजिहिंति किं वाहरत्तु  
करिहिंति भणसु भवियव्वु धीर  
भासइ गुरु जाणियजीवजाइ  
सो होसइ जेडुहो सामिसालु  
रूवालोयणं अच्चंतं जाए  
सा कण्ण जासु सुयसयलसुयँहो  
तं णिसुणिवि णिवहियवउ विरत्तु  
तहिं सव्वइं दिव्वइं लक्खणाइं  
डज्जउ संसारु महामुणीस

महु णंदण विण्णि वि विजयकाम ।  
भिच्चत्तु परहो सव्वाहरत्तु ।  
पयपणयलोय सुविसुद्धवीर ।  
तइयच्छि जेण दिट्ठेण जाइ ।  
कंदप्पु पवड्डियसामिसालु ।  
इच्छंतु वि इच्छिज्जइ ण जाए ।  
धरु पइसइ पइ सो लहुयसुयहो ।  
जहिं ए करंति परकिंकरत्तु ।  
हउं मण्णामि सरवणलक्खणाइं ।  
भयवंत णाणचिंतामणीस ।

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घत्ता—किं किज्जइ रज्जे गलियसर्येज्जे महु एवहिं जिणवरु सरणु ।

भो तिहुयणसारा मयणविचारो देहि भडारा तवयरणु ॥ ५ ॥

6

Jayavarma becomes an ascetic. His sons hear about the princess of Pataliputra.

They go there and she falls in love with the younger brother.

दुवई—ढोइवि रायलच्छि णियतणयहो भुअणंवुरुहणेसरो ।

लइय जिणिंददिक्ख जयवम्मं पणवेप्पिणु जिणेसरो ॥

जिह णरणाहें णिम्लमईए  
गए पियरि भाय सिरि अणुहवंत  
सरणलिणपुलिणपेक्खंतखयरे

तिह वउ पडिवण्णउ जयमईए ।  
विण्णि वि महुइहिं थिय बलमहंत ।  
ता एत्तहे पाडलिउत्तणयरे ।

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४ D पडि°; E परि°, ५ ABCDE omit सिरिहरु.

5. १ C साहणे. २ CE रूवालोयणे; ३ C अच्चंतं. ४ E° सुहहो. ५ C सयलें; D सकज्जे; E सइज्जे.

6. १ CE मुणिंद. २ E° मण्णउ. ३ C° वईए.

सिरिवम्मराउ णं मयणलील  
 भोइणि णामेण वसंतमाल  
 तहे गणियासुंदरि णाम धीय  
 तहे पुरिसु ण रुच्चइ जइ वि रामु  
 तं वयणु सुणेप्पिणु भायरेहिं  
 संभासिउ पोसिउ गाढुं पणउ  
 राईसँवयणु राईवणयणु  
 सुरहरसिहरग्गणिसणसुरहो  
 विणिण वि वसंतमालासुआप  
 मणि झत्ति पइट्टउ लहु जुवाणु

णं मयणहो केरी वाणकील ।  
 णियकेसकंतिणिज्जियतमालें ।  
 रुवेण रंभ सीलेण सीय ।  
 पच्चक्खु जइ वि सयमेव कामु ।  
 दोहिं मि कण्णागहणायरेहिं ।  
 पियवम्महो मंतिहे तणउ पर्णउ ।  
 णियरज्जे परिट्टिउ दुट्ठवयणु ।  
 गय विणिण वि वंधव कुसुमपुरहो ।  
 अवलोइय णवकिसलयभुआप ।  
 णं कामविसज्जिउ कुसुमवाणु ।

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घत्ता—जोयंतिहें<sup>४</sup> णंवरु सुरकरिकरकरु हियवउ अंगुल्लसियउ ।

मुहससहरपहँहरु उण्हु सुदीहरु मिगणयणइं णीससियउ ॥ ६ ॥

7

Ganikasundari married the younger brother, and another princess, Surasundari, the elder. Kusumapura is invaded by Aridamana, the Gauda king.

दुवइं—इंगियणाणकुसलललियंगिहिं<sup>१</sup> जाणिवि चित्तचोरैओ ।

विण्णंविं विवस्स परमेसर पवरवरावयारओ ॥

जाइवि जोइउं णरु णरहं सीहु  
 विणिण वि जण सयणिच्छियसिवेण  
 अवलोइय बुज्झिंथ गुरुपयाव  
 महएविहे केरी सुय सलग्घ  
 जेट्टहो दिण्णी णिव्वट्टमाण  
 जा विरहवेयसंतावझीणं  
 जा लद्धहिययणिन्वाणठाण  
 जायइ चिवाहि कइवयदिणेहिं

मुक्कउ कण्णए णीसासु दीहु ।  
 हक्कारिय ताँ तें पत्थिवेण ।  
 कुलजाइसुद्धगंभीरभावि ।  
 सुरसुंदरि णामें गुणमहरघ ।  
 लक्खणगुणगणमणिमयणिहाण ।  
 जा पुरिसपरिक्खाविहिपवीण ।  
 सा कण्ण कणिट्टहो रइसमाण ।  
 गज्जंतगंइंदहिं भीसणेहिं ।

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४ E omits this foot. ५ E गाढ°. ६ CE तणउ. ७ E राईव°. ८ E° रयणु.

९ E °तहें. १० CE णववरु. ११ D संगु°. १२ E पइ°.

7. १ ABD ललियंगिहिं. २ ABCDE चित्तचारउ. ३ C विणिणविं. ४ CE जोयउ. ५ C णिक्खिय.

६ C तालें. ७ C पुच्छिय. ८ ABCDE °राव. ९ BD संतावरीण; E संतासझीण. १० E गयंदहिं.

पडिवक्खरइयकडमहणेहिं  
हिलिहिलिहिलंतहयवरथडेहिं  
गौर्यारें गौडणरेसरेण  
वीरें विजयाउरु धाइएण

धुयधवलधयावलिसंदणेहिं ।  
हणुहणुभणंतदूसहभडेहिं ।  
पणवियधणुगुणसंधियसरेण ।  
अरिदमणें दुट्टें दाइएण ।

घत्ता—कुसुमउरु गिरुद्धउ जममुहे छुद्धउ णरवरकोतहिं घट्टियउं ।

15

हराहिमकणकंतिहिं मयगलदंतिहिं पेल्लिवि कोट्टुं पलोट्टियउ ॥ ७ ॥

8

The princess is alarmed at the danger to the life of her father. Her husband prepares to meet the situation.

दुवई—ता भीएण तेण सिरिवम्मं दिण्णं रिउहे कंचणं ।

भाणुउ णिहीणु वयणु छलु छंडिउ जाहि म डंहहि पट्टणं ॥

णउ ताइं तासु सुइवहे थियाइं  
पभणइ मारामि जइ सुरहं सरणु  
इय पिसुणुउ णिसुणुउ वालियाए.  
पियंपलयासंकिरें रुवइ जाम  
तें भाणुउ भदि भणु रुवहि काइं  
दुहमइलियमुहमयलंछणाए  
दाइज्जे भंडणे भमियतुरए  
पियवयणें दाणें णोवसंतु  
तहिं अवसरि झत्ति पराइएण  
किं कुद्धउ दीसहि तंणयणु  
उद्धुयंकेसरु सीहु व करालु  
णायण्णीहिं किं<sup>१</sup> दाइज्ज चंडु  
सज्जणखयभयअसहंतियाहे

खलु णायण्णइ पियजंपियाइं ।  
पइसरहि तो वि तुह दुक्कं मरणु ।  
कयलीकंदलसोमालियाए ।  
वरइत्तंसहोयरु पत्तु ताम ।  
भणु हियउल्लइं दुक्खाइं जाइं ।  
ताँ वोळ्ळिउ उम्मणदुम्मणाए ।  
महु जणणु हणेव्वउ अज्जु परए ।  
ता कुइउ वीरु रिउकुलकयंतु ।  
गुरु भायरु पुच्छिउ भाइएण ।  
डसियाहरु फुरिउट्टुउंडवयणु ।  
तं णिसुणुवि पडिजंपियउ वालु ।  
सासुरयहो आयंउ वेरिचंडुं ।  
णालोयहि वण्ण रुयंतियाहे ।

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११ AD गुर्यारें. १२ AB गउर. १३ E णरकरकुंतिहिं घडियउ. १४ D कोट्ट.

8. १ AB रहाहे. २ CE सुइपहि. ३ ABCD दुक्क. ४ CE पिउ. ५ E संकर. ६ E वरयत्तु.  
७ E तो. ८ E दाइज्जए भंडणि. ९ E उट्टियउर. १० ABD उद्धुव. ११ E णाइण्णहि. १२ C कं.  
१३ C आइउ. १४ E वइरि.

घत्ता—णियकंतहे णेत्तइं णं सयवत्तइं ओसाजललवसित्तइं ।

हउं जाइवि भंडमि भडसिरि खंडमि रंडमि रिउहे कलत्तइं ॥ ८ ॥

9

Ambassy of peace and the insolence of the enemy.

दुवई—ता भणियं भडेण तुह जयजसु ससियरपसरु महरणं ।

मइं किंकरे घरम्मि संते वि हु किं तुहुं घरहि पहरणं ॥

ता तेण भणित् दीहाउ होहि

मोकल्लिओ सि वरवीर जाहि ।

रणरंगि जिणेज्जसु रिउसयाइं

पणवेप्पिणु गउ णियपहुपयाइं ।

अरिदमैणु गंपि तं भणित् एम

तुहुं पत्थिवं रुसहि कहसु केम ।

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सिरिवम्मै हउं पट्टविउ दूउ

रिउ जंपइ खलसिरिंसूलभूउ ।

गहिणण दविणपन्भारण

सीसिं सिरिवम्महो केरण ।

विष्फुरियरणकुंडलधरेण

अपणामे खंडियतुहसिरेण ।

मरु कवणु दूउ किर कवणु राउ

सव्वहं पाडमि जमदंडघाउ ।

णिसारहु मारहु पिसुणुं धिदु

सरसुत्तियारु पाविदुं दुदुं ।

10

तं णिसुणिवि णरु दट्ठेदुरुदु

णं कंसमहाहवे देउ विदु ।

खुद्वै सहुं किं पियजंपिण

सत्तच्चिहं किं धित्तं धिण ।

घत्ता—दुव्वयणाणिवायहिं पहरणपार्याहिं पसमिज्जइ खलु वड्डियउ ।

इय भणिवि सदप्पे भुयमाहप्पे वारणखंभु णियड्डियउ ॥

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10

The battle.

दुवई—णं पज्जलिउ पलयकालाणलु संगरि तोसियच्छरो ।

णं धुयकेसरोहु पंचाणणु णं खयदिणसणिच्छरो ॥

उद्धवंतु वहुमच्छरो भडो

हत्थिखंमहतथो महाभडो ।

चरणचारैचालियधरायलो

घाइओ भुयातुलियमयगलो ।

ता कयं तेहि तेण दारुणं

परियलंतवणरुहिरसारुणं ।

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9. १ D किंकरवम्मि. २ E अरिदवणु. ३ E रुसहि पत्थिव. ४ E सिरि. ५ C पिसुण. ६ E पाविदु.

७ C omits this foot. ८ AB सीहि. ९ A वायहिं; E घायहिं.

10. १ ABD खयदिणमणिसणिच्छरो.; २ B उद्धवंसु. ३ E चाल.



मलियदलियपडिखलियसंदणं  
सुहडगोदँलुहामकलयलं  
रत्तमत्तवेयालविभलं  
गरुयपहरभरदमियदुहमं  
विविहजाणजंपाणभंजणं  
मिलियघुलियदसदिसिविहंगयं  
णिवडियाहरणरयणभासुरं  
महिणिहित्तसियछत्तचामरं  
वइरिमाणिणीहिययजूरणं  
रक्खसीमणाणंदपूरणं

णिविडगयघडावीढमहणं ।-  
घारणीयँलुलियंतचुंभलं ।  
फुँडियपडियपहुँपडहमहलं ।  
दुग्गमं वसावारिकहमं ।  
तियसकामिणीचित्तरंजणं ।  
चुण्णचुण्णचूरियतुरंगयं ।  
गयणमंडलागयसुरासुरं ।  
तुंडमुंडभेरुंडभामिरं ।  
उद्धवद्धचलचिंधलूरणं ।  
विसमवीरमुसुमूरणं रणं ।

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घत्ता—करिखंभविहत्थउ हणणसमत्थउ पहरइ वालसहोयर ।

णं तुलियगयासाणि भडचूडामणि कुरुवालि भमइ विओयर ॥ १० ॥

11

Aridamana is captured and handed over to Srivarma by the younger brother.

दुवई—ता सेण्णं दिसासु विगयं सभयं विलुलंतकोतलं ।

णं तियसिंदविंदकंदावणे रावणे कुद्धे सुँरवलं ॥

अरिदमणु पधायउ साहिमाणु  
ता गणियासुंदरिमणहरेण  
णं कम्मं जीउ सदोसंभरिउ  
बद्धउ णं कइणा कच्चभाउ  
अरिणरवहुकरकंकाणहरेण  
किण्णरकरवीणागीयणामं  
ता तेण पलोइँउ वाहुसीसुँ  
पइं जेहउ जसु घरे सयणरयणु  
एवँहिं महु जगि पडिमलु णत्थि  
तुहुं एँकु जि असहायहो सहाउ

हणु हणु भणंतु कड्ढिविँ किवाणु ।  
जयसिरिहरेण पसरियकरेण ।  
रसवाइएण रसु जेम धरिउ ।  
णिउ घरहो गउडरायाहिराउ ।  
दक्खालिउ ससुरहो सुंदरेण ।  
ओलग्गइ पइं दाइजुँ माम ।  
हउं एवँहिं महिमंडलि महीसु ।  
आसंकइ इँदु वि सहसणयणु ।  
भडकालदूउ गयगंधहत्थि ।  
पुणु णविवि भाउणा दिँदु भाउ ।

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४ C गुंदलु ५ E नीत. ६ E कुडिय. ७ E पड. ८ E णिहत्त. ९ A जूरयं.

11. १ C कुंतलं. २ ABD रिउवलं. ३ E अरिदवणु. ४ E कड्ढिय. ५ E णिय. ६ ABOE सदोसु.

७ C गीयमाणु; D गीयमाण. ८ AE दाइज. ९ E पलोयउ. १० CD वाहुभीसु. ११ C एमहिँ.

१२ C इक्क.

घत्ता—अण्णहिं दिणि जिंढे दिट्ठसइंढे पुच्छिउ भाउं काणिट्ठउ ।

तुहुं सहुं णियघरिणिए णं कंरि करिणिए इह णिवसहि संतुट्ठउ ॥ ११ ॥

12

Vyala goes to Kanakapura and loses his third eye at the sight of Nagakumara.

दुवई—हउं जाहीमि णवर णरसुंदर कणयउरं घरुज्जलं ।

णायकुमारवीरगुणगायणैगणसंगीयमंगलं ॥

चाएण जेण दीणंतु विहिउ

जसु जेण दिसाकरिकुंभि णिहिउ ।

वइरंतुं खंगु भुअणंतुं णाणु

जसु केरउ सुम्मइं जगि पहाणु ।

सोहगु वि वण्णिज्जइ गुणीहिं

कामिणिमाणंतु सुकामिणीहिं ।

5

जो रूवें अण्णु जि विहिविवेउ

जो संपइ भण्णइ कामएउ ।

सो गंपि णिहालमि रायउत्तु

इय पुच्छिवि गउ सहसा तिणेत्तु ।

महि विहरमाणु कणयउरु पत्तु

जोयउ जणेण सयवत्तवत्तु ।

जणु जोयइ जंपइ चोळु करइ

ण कवालु धरइ ण तिसूळु धरइ ।

णउ विसहरु कंकणु णउ बलहु

अवईण्णउ तिणयणु णयरि रुहु ।

10

करि चरणंगुट्ठे चोयमाणु

तहिं अवसरे पिउपुरे पइसमाणु ।

दिट्ठउ विसमच्छे पंचवाणु

जणु णट्ठउ पहिउ ण मुयइ ठाणु ।

ओसारिवि मयमत्तउ मयंगु

रुहें पहेण चळ्ळिउ अणंगु ।

अवलोयणेण संजणिय तुट्ठि

तहिं दोहि मि हई इक्क दिट्ठि ।

घत्ता—तइयच्छि पणट्ठउ लोयहिं दिट्ठउ भणिउ मयणु जोयंतहो ।

15

तहुं तिज्जउ लोयणु चोळुकोयणु पत्तउ पासि कयंतहो ॥ १२ ॥

13

Recollecting the prophesy of the sage he took up service with Nagakumara.

दुवई—ता णियणयणजुयलु करजुयलें ढंकिवि तेण जोइयं ।

पुरवरु सुरहरेहिं सोहंतु महंतु वि णावलोइयं ॥

१३ ABCD भाइ. १४ ABD वणकरिणिए.

12. १ E रयणउरं. २ E कुमारुवीरु. ३ D गायणु. ४ E वइरत्तु. ५ E भुवणत्त. ६ E सयवत्तु.

७ D कंठि. ८ E अवयण्णउं. ९ AB चरणंगुट्ठे, E चरणंगुट्ठहिं. १० CE तुहु.

13 १ ABCD जोइउ or जोइओ. २ E सुहहरोह. ३ ABCD लोइउ or लोइओ.

भालयलणयणसंघारयारु  
 गयेंदप्ये करिकरदीहवाहु  
 कुमरेण भणिउं णट्टासणिल्लु  
 पंथहो णोसरियउ णिणँवि णाउ  
 करि धरमि णवर विणिवद्धणेहु  
 ता दुक्कु सुहडु णयविणयसंगु !  
 संव्वंगु णविउ परमेसरासु  
 लोयणणासेण वियाणिओ सि  
 ए एहि वप्प चडु गयवरिदि  
 संभासिउ तोसिउ साहिमाणु

चित्तिउ संजमधरंवयणु चारुं ।  
 जयकारिउं जायवि णिययणाहु ।  
 परबलवलहरु णरवरु णवल्लु । 5  
 अम्हारिसु को वि महाणुभाउ ।  
 णिसुणमि किं वोळुइ धीरु एहु ।  
 कुंजरपयणहपडिबिंविंयंगु ।  
 पभणिउ तुहुं पहु हउं तुज्झ दासु ।  
 ता भणइ मारु महु वंधु होसि । 10  
 कण्णाणिलघोलिरभमरविंदि ।  
 करिवरिर्वलगु णं उयए भाणु ।

घत्ता—णिउं सुंदरु णियपुरु पहु अंतेउरु जहिं पइहु कामाउरु ।

तहिं भडु ण विसज्जिउ कलिमलवज्जिउ थिउ दुवारि णं गिरिवरु ॥ १३ ॥

14

Warriors of Sridhara, sent to kill Nagakumara, are challenged at the door by Vyala.

दुवई—ता कहियं चरेण भो सिरिहर लहु पट्टवहि किंकरा ।

जे लग्गंति दंतिदंतग्गहिं जे परणरखयंकरा ॥

अच्छइ दाइउ विससिहिसमाणु  
 जइ अज्जु ण हम्मइ मच्छरिल्लु  
 ता पेसियाइं परिचत्तभयइं  
 उद्धाइयाइं डसियाहराइं  
 जयवइपुत्ते दिट्ठाइं ताइं  
 रणि दाणि माणि पालियल्लेण  
 घरु पइसरंति ए कासु भिच्च  
 ता कहिउ तेण पडिवक्खदास  
 तं आयणिणवि पडिभडणिसुंभु  
 संपत्तसुहडुं अब्भिडइ सुहडु

इक्कु जि रइमंदिरि कीलमाणु ।  
 तो पच्छइ देसइ दुक्खसल्लु ।  
 पक्कलपाइकैइं पंचसयइं । 5  
 आवंतइं असिवरफरकराइं ।  
 अच्चंतकोवभावंगैयाइं ।  
 पुच्छिउ पडिहारु महावलेण ।  
 दीसंति सूर संगरि दइच्च ।  
 हणु हणु वंधवजणपूरियास । 10  
 उम्मूलिउ तेण गइंदेखंभु ।  
 संभेडु जणिउ घँणहणणणिविडु ।

४ CE सारु. ५ C कंदप्ये. ६ C कारमि. ७ E णियवि. ८ D विलग्गु. ९ ABDE णिय.

14. १ E दायउ. २ AB वरवत्त; C वरवत्त. ३ C पाइकहं; E पायकहिं. ४ E भावंतयाइं. ५ E

गयंद. ६ A सुहड. ७ E दाणहण°.

घत्ता—आलग्गइ वग्गइ रंगइ णिग्गइ पहरइ वारइ थंभइ ।

वेढिउ चउपासहिं भडहिं सरोसहिं जयवइपुत्तु वियंभइ ॥ १४ ॥

15

Vyala kills all the warriors. Nagakumara is advised by his father to leave the country  
in order to avoid a fratricidal war. He obeys and goes to Mathura with his retinue.

दुवई—पेइइ दलई मँलइ उल्लइ महाणरु घायवेवियं ।

कडूइ धरइ सरइ पञ्चारइ चूरिवि हरइ जीवियं ॥

रिउकिकराईं खंभें हयाईं

खग्गइं पडिखँडियइं खणखणांति

अंतइं णिग्गंतइं चलचँलंति

चम्मइं लंवंतइं ललललंति

रुंडइं धावंतइं दडयडंति

डाइणिवेर्यालइं किलकिलंति

इय रिउकिकर हय सयल जाम

संजायउ कोलाहलु गहीरु

जा रूसिवि वइरिहे उवारि चलिउं

तें भणिउ कामु तुह कँहहिं ताउ

कुलकलहँ कहिं णीसरिवि जाहिं

ता कुमरें रक्खिय गुरुहुं छाय

अंगाईं दिसावलि णं कयाईं ।

कुंतइं भजंतइं कसमसंति ।

लोहियइं झरंतइं सलसलंति ।

हँडुइं मोडंतइं कडयडंति ।

मुंडइं णिवडंतइं हुंकरंति ।

णीसरियउ णायकुमारु ताम ।

रणु जित्तउ पणाविउ पडुहे वीरु ।

ता मंति णयंधरु तहिं जि मिलिउ ।

माहिमंडलि होसहिं तुहुं जि राउ ।

हक्कारिउ पुर्णरवि कहिमि एहि ।

आवंति णिचारिय णिययमाय ।

घत्ता—सहुं तेण सवालें भिच्चें वालें सहुं सेण्णें रंजियसुरे ।

जाइवि थिउ वम्महु परणरदुम्महु पुप्फयंतु महुराउरे ॥ १५ ॥

इय णायकुमारचारुचरिए णण्णणामांकिए महाकइपुप्फयंतविरइए महाकव्वे  
पालवीरलंभो णाम चउत्थो परिच्छेउ समत्तो ।

॥ संधि ॥ ४ ॥

c CE संभइ.

15. १ E दलमलइ. २ B मिलइ. ३ CE पडिखलियइ.

४ C चलवलंति. ५ E कंडइ. ६ ABE वेतालइ. ७ E चडिउ, c E भणिउ. ९C पुणु.

V

1

Nagakamara's camp outside Mathura. His visit to the town causes a thrill among the courtezans, one of whom. Devadatta makes bold to invite him.

ता मडुरहे बाहिरे थिउ सिमिह सोहंतु पंचवण्णेहि णिह ।

पडमंडवदूससमग्घविउ णं धरणिहे मंडणु णिम्मविउ ॥ ध्रुवकं ॥

फलदलजलतणकट्टसमग्गए

वालें सेणाणाहें थवियउ

सहुं कडउल्लें थक्कउ साहणु

गउ सिंधुरवरखंधारूढउ

वेसावाडंइं झत्ति पइट्टउ

का वि वेस चिंतइ गयसुण्णा

का वि वेस चिंतइ किं वड्डिय

का वि वेस चिंतइ किं हारें

का वि वेस अहरग्गु समप्पइ

का वि वेस रइसालिलें सिंचिय

महियले णीरुए हयउवसग्गए ।

परियणु णिरवसेसु संथवियउ ।

पुरु जोयहुं वम्महु सुपसाहणु ।

कइवयकिंकरजसपरिरूढउ ।

मयरकेउ पुरवेसहिं दिट्टउ ।

ए थण एयहो णहहिं ण भिण्णा ।

णीलालय ए एण ण कड्डिय ।

कंठु ण छिण्णउ एण कुमारें ।

झिज्जइ खिज्जइ तप्पइ कंपइ ।

वेवइ वलइ घुलइ रोमंचिय ।

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घत्ता—ता वीणाकलरवभासिणिए देवदत्तए रायविलासिणिए ।

हियउल्लए कामदेउ ठविउ कयपंजलिहत्थें विण्णविउ ॥ १ ॥

2

Nagakumara accepts her hospitality. He learns from her about the confinement of the princess of Kanyakubja by the ruler of Mathura.

परमेसर कारुण्णु वियर्पहि

तं णिसुणिवि उवयरियउ तेत्तहे

जिह मणु तिह घरपंगेणु चप्पहि ।

तं तहे रमणिहे मंदिरु जेत्तहे ।

1. १ CE फलजलतिणकणकट्टसमग्गए. २ AB वाडउ; E वाडए.

2. १.C णियच्छहि. २ E पंगुणु.

आसणु दिण्णु णिसण्णउ रयणिहिं  
 भोयणु भुत्तउ मत्ताजुत्तउ  
 कामे कामिणि भणिय हसेप्पिणु  
 अज्ज वि मइं जोएँव्वउ पुरवरु  
 माँ जाणसहि रायदुवारहो  
 मा णिव्वडेसहि असिवरतोर्यए  
 भदि ण जामि कहहि किं कारणु  
 णयणवयणणिज्जियमयचंदए  
 कण्णाउज्जहे णयरिहे राणउ  
 विणयमइँ त्ति घरिणि रज्जेसरि  
 सीलवइँ त्ति सीहपुररायहो  
 दिज्जहुं जंति जंति पहु ११ रंभिवि

णिव्वत्तिय मज्जणभूसणविहि ।  
 सरसु कैइँदे कव्वु व उत्तउ ।  
 जामि मुद्धि णसिसु भमेप्पिणु ।  
 ता वरवेसए दिण्णउ उत्तरु ।  
 दुद्धहो दुव्वयणहो दुच्चारहो ।  
 ताँ तरुणेण वुत्तु पियवायए ।  
 करइ राउ परवीरविचारणु ।  
 भणियउ गणियए मणु आणंदए ।  
 विणयपालुं णामेण पहाणउ ।  
 ताहे धीय णिरुवम गम्भेसरि ।  
 हरिवम्महो जयलच्छिसहायहो ।  
 किंकरलक्खइं समरि णिसुंभिवि ।

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घत्ता—महुराउरिणाहेँ हित्तियए मंधीयणराहिवपुत्तियए ।

वंदीहरे कंटयवइँछइए अच्छंतिए ताए महासइए ॥ २ ॥

3

Nagakumara promises her informant not to go there to imperil his life, but he goes straight to the confined princess, being implored by whom, he attempts to rescue her.

परउवयारि वीरुं वलवंतउ  
 पेक्खिवि पुक्करंति णउं थक्कइ  
 ता अलियउ जि पवुत्तउ उत्तरु  
 को पडिखलइ समरि जमकरणइ  
 किं महु पुरवरेण दिट्ठेण वि  
 पुरवाहिरे णिरुद्धैरविभासहो  
 एम भणेप्पिणु गउ मइवंतउ  
 दिट्ठउ कण्णए कुवलयमंडणु

तुम्हारिसु माणुसु आवंतउ ।  
 तं मेल्लवहुं ण सक्कु वि सक्कइ ।  
 को तं तरइ जलहिजलु दुत्तरु ।  
 को रक्खइ वलवंतहं सरणइं ।  
 किं राएण एण दुट्ठेण वि ।  
 हउं जाएँसमि दूसावासहो ।  
 कण्णाकारागारउ पत्तउ ।  
 णं छणदिणि उइयउ मयलंछणु ।

5

३ E कयँदे. ४ E जोइव्वउ. ५ AB जाहि मा एहि. ६ E तोडइ. ७ C तो. ८ C परवीय००.  
 ९ E आणंदिए. १० C विणयवालु. ११ E मय त्ति. १२ C वय त्ति. १३ ABD दिज्जइ; E दिज्जहो.  
 १४ ABD रंभिवि. १५ E मुद्धाहि. १६ E °च्छियए.

3. १ C धीर. २ E णवि. ३ AB णिवद्ध. ४ AB जाएमि.

भणिउ ताइ भो णरपंचाणण	भो जयलच्छिविलासिणिमाणण ।	
भो भो सरणागयपविपंजर	दुक्खरुक्खचूरणदिसिकुंजर ।	10
दीसँहि को वि कुलीणु महापहु	फेडहि महु बंदिहे बंदिग्गहु ।	
घंत्ता—ता कुंमरें किंकरवर भणिय कडुहु वलिवंड सुलोयणिय ।		
सस पह महारी जो धरइ सो इंदु वि समरंगणे मरइ ॥ ३ ॥		

4

Conflict between the forces of Durvachana, the king regent of Mathura, and those of Nagakumara.

ता णिडुरकर	भिउडिभयंकर ।	
वइरिखयंकर	णियवइसंकर ।	
द्वसमुंगगरकर	धाइय णरवर ।	
परजयसिरिहर	मयणहो किंकरें ।	
इयर वि अंतरे	थिय पत्थंतरे ।	5
दुव्वयणुब्भड	सुहड महाभड ।	
जयसिरिहारणे	कण्णाकारणे ।	
जायउ भंडणु	करसिरैखंडणु ।	
उयरवियारणु	पहरणवारणु ।	
असि खणखणरव	इणरव रउरव ।	10
मयगलपेल्लणु	लोहियरेल्लणु ।	
रहवरखंचणु	केसालुंचणु ।	
पाडियधयवडु	सूडियहयथडु ।	
छुरियार्यडुणु	मच्छरघणघणु ।	
णिरु णिन्भिच्चिहिं	जुज्झिवि भिच्चिहिं ।	15
कडुविय सुंदरि	णं सुरवरसँरि ।	
सयरारणंदहिं	कुलणहचंदहिं ।	
पत्तहिं भल्लउ	दुव्वयणुल्लउ ।	

५ C दीसइ. ६ E कुवरें.

4. १ E सौग्गर. २ ABC omit this line. ३ B सिरि. ४ A चारणुं. ५ C रवरव. ६ E मडुणु.

७ OD सिरि.

कण्णालुद्धउ  
ल्लहु सण्णद्धउ  
पयचोइयगउ

जमु जिह कुद्धउ ।  
पविलंविद्यधउ ।  
इत्ति समागउ ।

20

घत्ता—ह्यगयखरकरहारोहणइं तइलोकचक्कसंखोहणइं ।

आलगइं गहियपसाहणइं दुब्बयणमयणणिवसाहणइं ॥ ४ ॥

5

Vyala's appearance on the scene of light and Durvachana's submission to him.

खग्गेहिं छिंदंति  
वाणेहिं विंधंति  
पासेहिं वधंति<sup>३</sup>  
सूलेहिं हूलंति  
पांडंति मोडंति  
रोसावउण्णाइं  
ता भासियं तस्स  
केणावि पुरिसेण  
तरुणीणिमित्तेण  
दुब्बयणणामेण  
रुद्धो तुहं सामि  
तं सुणिवि विष्णुरिउ  
णीलइरिक्करिचडिउ  
पियवम्मउत्तस्स

सिंहेहिं भिंदंति ।  
फरपहिं रंधंति ।  
दंढेहि चूरंति ।  
दुरपहिं पीलंति<sup>४</sup> ।  
लोइंति<sup>५</sup> घोइंति ।  
जुज्झंति सेण्णाइं ।  
वीरस्स वालस्स ।  
कयसुर्यणहरिसेण ।  
हणाणिक्कचित्तेण ।  
रामाहिरामेण ।  
मायंगगयंगामि ।  
रोसेण अइत्तुरिउ ।  
अइऊण तहो भिडिउ ।  
रणभारजुत्तस्स ।

5

10

घत्ता—णियपहु पेक्खिवि भयथरहरिउं भइ करिवरखंधहो ओयरिउं ।

जायवि बालहो पयजुएं पडिउ पभणइ हउं जइ दइवें णडिउ ॥ ५ ॥

16

८ B. णहु.

5. 9 B सेल्लेहिं, 2 B वधंति, 3 BCD विंधंति, 4 C कूलंति, 5 C पांडंति, 6 B फाडंति, 7 C घुइंति, 8 C सुकय; B सुणय, 9 C गइ, 10 B घरहरियउ, 11 B उयरियउ-12 B जुंयं.



Durvachana implores forgiveness of Nagakumara. The princess of Kanyakubja is sent with due honour to her father.

खम करि परमेसर कुलभूसण	देवदेव दुज्जणकयदूसण ।	
कवणु कुमार एहु कर्हि आयउ	णिरुवमलक्खणलक्खियकायउ ।	
भासई महुराहिउ जगे सारउ	ण विजाणहि तुहुं सामि महारउ ।	
पुत्तु जयंधररायहो केरउ	माणिय फैणिमणिकिरणुक्केरउ ।	
भणइ मंति जो तुम्हहं राणउ	सो अम्हहं गुरुगुरुहुं समाणउ ।	5
कुंडलमंडियगंडयलुल्लउ	खमउ लेउं महु सिरकमल्लउ ।	
जं जाणइ तं सो वि <sup>१</sup> अणुट्टउ	छुडु छुडु केम वि मच्छरु णिट्टउ ।	
तं णिसुणिवि वालें णिउ तेत्तहें	अच्छइ भडचूडामणि जेत्तहें ।	
भणइ सुहडुं भो पत्थिवसारा	महुर महारी णयरि भडारा ।	
एहुं मंति मेरउ किं किज्जउ	भणसु दिसावलि अज्जु जि दिज्जउ ।	10
कहिउ असेसु वि अवरु वि वइयरु	ता संतुट्टु सुट्टु रमणीसरु ।	

घत्ता—पडिवण्णी णियसस गउरविय सहुं बहुपरिवारें पट्टविय ।

कोमलतणु णिज्जियललियलय सा तायहो केरउ णयरु गय ॥ ६ ॥

Nagakumara sees the lute masters and learns from them about Tribhuvanarati, the Kashmir princess who would marry only him who could vanquish her in lute-playing.

अच्छइ महुरहिं पुण्णमणोरहुं	भमरु व माणियमालइसोरहु ।	
णंदणवाणि कीलंतें संतें	केयइकुसुमवासु गेणहंतें ।	
पुण्णायइ पुण्णांइ व <sup>३</sup> लितें	पाणिपउमु पउमोवरि दिंतें ।	
दिट्टइं जाणियगेयवियारहं	पंचसयइं वरवीणायारहं ।	
ताहं पमुहु तहिं इक्कु णियच्छिउ	कुमरें रायउत्तु आउच्छिउ ।	5

6. १ A भासिउ. २ C फण. ३ B लोउ. ४ C जे. ५ D सुहड. ६ C एउ ७ CE किज्जइ. ८ CE दिज्जइ. ९ E रणीसरु.

7. १ E °रहे. २ MSS पुण्णाउ. ३ BD लेंतें. ४ E °यारहं. ५ O णाह.

किं फलु दिट्टु घीणाभासै  
 किञ्चिधवलु णामै कस्सीरर्यं  
 राउ णंदि णंदवइ किसोयरि  
 सुय तिहुयणरइ किं वणिणज्जइ  
 सा वीणापवीण सुहंयारी

भासिउ जालंधरराएसै ।  
 देसे<sup>१</sup> पसिद्धणयरे कस्सीरर्यं ।  
 तासु देवि णावइ मंदोर्यरि ।  
 तं वण्णंतु विरंचि वि श्लिज्जइ ।  
 णं वाईसरि परमभडारी ।

10

घत्ता—जो णिवसुयं<sup>२</sup>हि वि दिहि जणइ आलावणियं<sup>३</sup>इ सुंदरि जिणं<sup>४</sup>इ ।

णियणयणो<sup>५</sup>हामियसिसुहरिणि सा पिययमं<sup>६</sup> होसइ तहो घरिणि ॥ ७ ॥

8

Nagakumara visits Kashmir and becomes the guest of king Nanda.

उज्जलछणतारावइसुहियर्यं  
 हउं वीणाए जिणेप्पिणु घल्लिउ  
 पिय परिणेसमि काले जंतै  
 गउ वीणागुरु कहिं वि सइच्छए  
 विण्णु रज्जु पुणरवि दुव्वयणहो  
 सहुं दोहिं मि गेहिणिहिं तुरंगे  
 गउ झसच्चिधु णवर कस्सीरहो  
 कस्सीरउ पट्टणु संपाइउं  
 णंदु राउ सवडंमुहुं आइउं  
 का वि कंत झूरवइ दुचिच्ची  
 पाए पडइ मूढ जामायहो  
 धिवइ तेल्लु पाणिउ मण्णेप्पिणु  
 अइअणमण डिंभु चित्तेप्पिणु  
 धूवई खीरु का वि जलुं मंथइ  
 होयइ सुहयहो सुहइं जणेरी

णयणाणंदए णंदहो दुहियर्यं ।  
 एवहि पुणु सिक्खहुं संचल्लिउ ।  
 ता सम्माणिउ किण्णारिकंतै ।  
 वालु पवोल्लिउ पहुणा पच्छए ।  
 तोसियपोसियपरियणसयणहो ।

5

सहुं वीरेण तेण मायंगे ।  
 कस्सीरयपरिमिलियसमीरहो ।  
 चामरछत्ताभिच्चरहराइउं ।  
 णारिहे पेम्मजरुल्लउ लाइउं ।  
 का वि अणंगपलोयणे रत्ती ।  
 धोयंइ पाय घएं घर आयहो ।  
 कुट्टु देइ छुडु दारु भणेप्पिणु ।  
 गय मज्जारयपिल्लउ लेप्पिणुं ।  
 का वि असुत्तउ मालुंउं गुंथइ ।  
 भासइ हउं पिय दासि तुहारी ।

10

15

६ E °रइ. ७ E देसि पसिद्धि णयरि; C. पसिद्धे. ८ C मंदोवरि. ९ E सुहियारी. १० E सुयहे.

११ C आलावणियए; D °णिया १२ E जिणियइ. १३ C पियतम.

8. १ E °यइ. २ A किण्णर°. ३ E °यउ. ४ E णारिहि पोम्मजरुल्लउ. ५ D धोइय; E धोएइ.

६ D कट्टु. ७ AB लिप्पिणु. ८ E धोवइ. ९ C जल. १० E मालइ.

घत्ता—गउ मंदिरु मँज्जणमंडणइं रइयइं माणिणिमणखंडणइं ।  
उवठवियइं भोयणभूसणइं देवंगइं वत्थइं णिवसणइं ॥ ८ ॥

9

Love springs at first sight.

अण्णहिं दिणि ईसीसि हसंतं  
पुरवरे वीण को वि किं जाणइ  
पुत्ति महारी उव्वसि मीणइ  
जामहिं आलावणि आलावइ  
ता दक्खालिउ मुद्धहे णरवरु  
पियविरहें मणु दुक्खइ दुक्खइ  
अंगु अणंगे तप्पइ तप्पइ  
गच्छंतिहे गइ गुप्पइ गुप्पइ  
वल्लहगुणकह जंपइ जंपइ  
पिय सुंदरि णं जीवे मुक्की  
पुणु कामेण वीण अवलोइय

पुच्छिउ णंदु मणोहरिकंतं ।  
कहइ णराहिउ सोत्तइं पीणइ ।  
वीणावज्जु चारु परियाणइ ।  
तामहिं जिणमुणिहिं वि मणु रावइ ।  
णं कामे घणु गुणसंधियसरु ।  
सुट्ठु मुहुल्लउ सुक्कइ सुक्कइ ।  
दंसणे रइजलु छिप्पइ छिप्पइ ।  
अण्णकहंतरे कुप्पइ कुप्पइ ।  
परवस तंतीवज्जउ चुक्की ।  
कामिणि जिह गुणेण संजोइय ।

5

10

घत्ता—जुयराणं तंतिहिं दिण्णु करु वीणासरु णावइ कुसुंमसरु ।  
सुद्धसुसिरें हियइ पइट्ठु किह तिहुयणरइ घुम्मि वि पडिय जिह ॥ ९ ॥

10

The marriage. Nagakumara learns from a merchant about some marvels in the Ramyaka forest and starts for the place.

विहिओ सुयणाणं उच्छाहो  
अहिणवमुग्गमणोहरवयणा  
णायकुमारहो संगे लग्गा  
किण्णरिदेविमणोहरियाओ  
वालस्स थ रइयं सम्माणं

दुणहं पुरणाहेण विवाहो ।  
बहुलायण्णा दिण्णा कण्णा ।  
अज्झासा इच्छियसंसग्गा ।  
णियपुत्तीओ जिह धरियाओ ।  
मयरद्धयपडिवत्तिसमाणं ।

5

११ ABC सज्जणं १२ C घइयइं.

9. १ E जावहिं आलावहिं. २ ABD तावहिं. ३ E गुणु. ४ E अणंगइं. ५ E गच्छंतिहिं गय. ६ E किह. ७ OE मयणसरु. ८ E तिहुवणरइ.

10 १ D सुयणाणंदउच्छाहो. २ BCE मुद्ध.

ता णं भुंजियभोयसुहाणं  
 बहुधणइत्तो वणिंवरउत्तो  
 विहुरविरामं दाउं हेमं  
 उइओ रंदो णं छणइंदो  
 महुरं गुणिणा जलहरडुंणिणा  
 इत्थु पुरे णवणीलारामे  
 णिवसामो<sup>३</sup> तुह पायच्छाप  
 पहुरेराय थक्को वणिओ  
 कोऊहलयं किं ते दिट्ठं  
 रम्मयगहणे अत्थि तिसंगो  
 तस्स तले हल्लियरंभवणं  
 सव्वसुवणमयं मणिसिहरं  
 चोळ्ळं तस्स कवाडं दिणं  
 अच्छइं ढंकिययं णत्ताहं  
 अवरो धरियसरासणवाणो  
 अपुसियणयणचुंयंसुअपिच्चं

णंदावासे णिवसंताणं ।  
 भवणं पत्तो सायरदत्तो ।  
 सैसियरधामं मोत्तियदामं ।  
 जणियाणंदो दिट्ठो णंदो ।  
 ढोइयमणिणा भणियं वणिणा । 10  
 कोइलकलरवविलसियकामे ।  
 खंडियचोरजारजायाप ।  
 अण्णेसि रइवईणा भणिओ ।  
 ता वइसेण विसिट्ठं सिट्ठं ।  
 सिहरीतुंगो छित्तपयंगो । 15  
 भूतिलयं विमलं जिणभवणं ।  
 णववासरयरकररासिहरं ।  
 इंदस्स वि कुलसेण ण भिण्णं ।  
 अरइयजिणमुहदंसणलाहं ।  
 समरो मोरपिंछं परिहाणो । 20  
 अण्णायं णिव घोसइ णिच्चं ।

घत्ता—ता कुंजरलीलागामिणिहिं सहुं सेण्णे सहुं णियकामिणिहिं ।

सहुं मित्तं माणिणिमणमहणु गउ वम्महुं तं गिरिवरगहणु ॥ १० ॥

11

He sees the Jina temple the doors of which were shut for ages but which gave way at his touch. He then sees the Bhilla who was pining in the separation from his wife and was crying for help.

पत्तउ दिट्ठी वणमंडियरस  
 कइमदुग्गमरंजियमहुयर  
 हरिणहदलियकुंभिकुंभत्थल

गयरयंहयचुयंणवचंदणरस ।  
 फलिहसिलायलसंठियसुरवर ।  
 विल्लियरत्तलित्तमुत्ताहल ।

३ E सिसियर. ४ C °कुणिणा. ५ AB णिवसामे. ६ C रंजिय; ABD रंडिय. ७ C अणिसि;  
 E अण्णेसे. ८ C रइवयणा. ९ E तिसंगो. १० C चुजं. ११ E अच्छय. १२ C पिच्छि. १३ C  
 सुअंनु; E चुअंनु वपिच्चं. १४ E वम्महो.

11. १ E रह. २ E चुअ.

पद्मी काणमहि जोयंतें	दिट्टु जिणवरभवणु भमंतें ।	
बहुसंचियदुक्कियरयसाडइं	करफंसेण गयाइं कवाडइं ।	5
दिट्टु चंदप्पहपडिबिंबु	णं ससिबिंबु जसणितुंबु ।	
जहिं जहिं दीसइ तहिं तहिं चंगु	पण्णासुत्तरधणुसयतुंगु ।	
अहिसिंचिउ तं पुज्जिउ वंदिउ	अप्पाणउ गिरु गरहिउ णिदिउ ।	
हो किं सग्गें खयसंसग्गें	किं सोहग्गें पुणरवि भग्गें ।	
किं णेहें वड्डियसिबिणेहें	किं देहें जीवियसंदेहें ।	10
इज्झैउ चत्तसारु संसारु	महु चंदप्पहु सरणु भडारु ।	
पुणु वीणावज्जे सियसेविउ	णच्चवियउ तिण्णि वि महँपविउ ।	
लील्लोकमलणिहियवहुसीसैं	णिग्गंतेण तेण जुवईसैं ।	

घत्ता—ता दिट्टु पुलिंदउ दीणमणु सर्वरीविभोयसिहिदडुतणु ।

परितायहुं परितायहुं भणइ णिसुणंतहं कारुण्णउ जणइ ॥ ११ ॥ 15

12

Nagakumara visits the habitation, in Patala, of the demon who had carried away the Bhilla's wife.

सो पुच्छिउ किण्णरिभत्तारें	भणु किं वणु बहिरिउ पुक्कारें ।	
चवइ विलाउ एत्थु भाभासुरु	कालगुहंते वसइ भीमासुरु ।	
सरलकमलदलदीहरणेत्ती	तेण महारी पणइणि हित्ती <sup>१</sup> ।	
दीणुद्धरणु भडारा भावहि	जइ सकहि तो लहु देवाचहि ।	
ता तं <sup>२</sup> वणयरवणु पडिच्छिउ	भोयणु तहो वणयरहो पयच्छिउ ।	5
सइं भुत्तउ भुत्तुत्तरकालए	सहुं वॉलें पइंसरिवि पयालए ।	
पार्याल्लिं दाणवभवणुल्लउ	दिट्टु अदिट्टुपुव्वु अइभल्लउ ।	
पंचवण्णधयवडहिं पसाहिउ	मोत्तियकणरंगावलिसोहिउ ।	

३ D° बिंबिउ. ४ E° सोत्तर. ५ E डज्झिउ. ६ C विनि वि णियदेविउ; E तिण्णि वि णियदेविउ.  
७ C कीला. ८ E समरी. ९ E° हो.

12. १ C इत्थु. २ E हत्ती. ३ E तें. ४ ABC वालिं. ५ E पयसरिवि. ६ DE पायालें.  
७ E दाणुव. ८ BD अइट्टु; C अइट्टु. ९ C मुत्तियकरणंगावलि.

णवकप्पहुमपलवतोरणु वीरु णिहालिवि ण किउ णिवारणु ।  
 कट्टघडिउं णं जीवै सुक्कउ थियु पडिहारु बौरि तुण्हिक्कउ । 10  
 गय विण्णि वि जण वीर महाइय असुरत्थाणु खणेण पराइय ।  
 घत्ता—वम्महदंसणे उक्कंठियउ सीहासणे असुरु ण संठियउ ।  
 सुरसमरसर्पहि अणिट्ठियउ अग्घंजलि करिवि समुट्ठियउ ॥ १२ ॥

13

The demon honours Nagakumara; the Bhilla's wife is restored to him and the prince acquires a sword, a couch, and many other gems.

दिण्णउ आसणु किउ संभासणु रयणाविहुसणु मणहरं णिवसणु ।  
 असिवरु सूरहं सुरहं वि णिम्मलु रयणकरंडणामु सेज्जायलु ।  
 लइ लइ ललियलील ललणावर कयं कुसुमसरपसर करिकरकर ।  
 रक्खियाइं मइं तुज्जु णिमित्तं अवहारहि पडु दिव्वं वित्तं ।  
 जं किउं मइं वणयरपियहारणु तं पडु तुम्हागमणहो कारणु । 5  
 ता मयणेण भणुउ मणहारिणि देहिं समंरि समरहो सुहकारिणि ।  
 सा वि समप्पिय तेण तुरंतं भिल्लं अवलोइय विर्यंसंतं ।  
 पुणु पडु पमणइ दणुय णिरिक्खहि अज्जं वि रयणइं तुहुं परिरक्खहि ।  
 अग्गइ घालहो विणउ करेज्जसु पयइं पयहो आयहो दिज्जसु ।  
 घत्ता—तं तिहुवणरइ कण्णारयणु तं मंडलगु तं मणिसयणु । 10  
 मयणहो जि हुंति रइराइयहो जगे पुप्फयंततेयाहियहो ॥ १३ ॥

इय णायकुमारचारुचरिणु णण्णणामंकिणु महाकइपुप्फयंतविरइणु महाकव्वे  
 कण्णाकरवालदिव्वसेज्जालंभो णाम पंचमो परिच्छेउ समत्तो ।

॥ संधि ॥ ५ ॥

- १० A घडि. ११ C चारे.  
 13. १ C मणहर°. २ CE सुरहासुरविणिम्मलु. ३ E कइ. ४ C मइं किउ. ५ ABD सवरि.  
 ६ C. E. विहसंतं ६ E अजु वि. ८ E तिहुवणरइ. ९ D राययहो; E राहियहो.

VI

1

Nagakumara visits the cave called 'Kanchana Guha'.

णेहणिवंधु णिउंजिवि भीमासुरमणु रंजिवि ।

सवणाहिययरु बोह्लिवि कालगुहाणणु मेह्लिवि ॥ ध्रुवंकं ॥

णिग्गंतं जंतं विउलवहे

सिरिणायकुमारं पुच्छियउ

जइ तो तुहं महु सच्चउ कहहि

ता दूरंतरे थाएवि चविय

वालं सहुं गउ कंपियसिहरि

मणिरसणाकिंकिणिणीसाणिय

गहियंघवत्तंससहरमुहिय

लहु अब्भागयपडिवत्ति कैय

णमित्तिथहो लग्गिवि णिउणमइं

हुंउ भल्लउ आयउ जं णिवइ

केसरिकिसोरकयहरिणंवेहे ।

अच्छेरयणिलउ णियच्छियउ ।

उवयारिहे किं हियवउ रहहि ।

सवरं कंचणगुह दक्खविय ।

तहिं झत्ति पइट्टउ पुरिसहरि ।

देवय णामेण सुदंसणिय ।

चल्लिय रइरमणहो संमुहिय ।

आघोसइ सइं भो चत्तभय ।

मइं रक्खियाउ विज्जाउलइं ।

भो भो सुंदर तुहं विमलमइ ।

घत्ता—ता पभणइ मयरद्धउ

णिरवसेसु सुरसारिण

काहिं महु विज्जउ सिद्धउ ।

भणु संबंधु भडारिण ॥ १ ॥

2

Sudarsanadevi tells Nagakumara how Jitasatru, the son of Vidyadhara Vidyutprabha, acquired vidyas there.

ता कहइ सुदंसण मयपउरे

विज्जप्पहु णामं खयरवइ

इह रययमहीहरे अलयउरे ।

तहो विमला गेहिणि हंसगइ ।

1. १ D omits ध्रुवंकं. २ C हरिणि. ३ E अगघ. ४ D वत्तु. ५ E गय. ६ E णउणमइ.  
७ E तुहं.

जियसत्तु पुंत्तु इत्थाइयउ  
एत्थत्थप णमिणाहहो णविउ  
पयघयदहिदुद्धहिं मिल्लियउ  
सुद्धोयणु भोयणु अहिलसिउ  
सायारह वारह गलिय तंहो  
सुरसुक्खरु अक्खरु झाइयउ  
किं किज्जइ पेसणु देव भणु  
ता तासु झत्ति सुत्तंतियउ

महु केरइ मणे सम्माइयउ ।  
एत्थत्थप मंतु तेण जविउ ।  
सउवीरें णीरें उल्लियउ ।  
मासुल्लउ रुहिरुल्लउ सुसिउ ।  
णिम्मच्छर वच्छर सुंदरहो ।  
विज्जाणिउ रुंवरुं आइयउ ।  
जा घोसइ दिव्वपुरंधिगणु ।  
जगपूरहं तूरहं सहु सुउ ।

घत्ता—तेण सणियडि णियच्छिय  
उट्टिउ भुअंणविमइउ

आलोयणिय पपुच्छिय ।  
किं वायउ तूरयसइउ ॥ २ ॥

3

Jitasatru's panegyric of sage Suvrata.

सा भासइ जांयरयव्वयहो  
सविसायकसायरायहरहो  
तहिं जायउ विविहसुरागमणु  
ता णिग्गउ सो गँउ जोइयउ  
संथुउ परमेसरँ तुहुं सरणु  
रयजलवाहहो वँद्धउ वरणु  
पइं पंतुं णिवारिउ जमकरणु  
पइं ण लयउ मणिकणयाहरणु  
पइं मणिय णउ णिवसिरि तणु वि  
तुहुं दुज्जणसयणे<sup>१</sup> समाणमणु

उप्पणुउ केवल्लु सुव्वयहो ।  
परमेट्टिहे णमिजिणगणहरहो ।  
बहुतूरणिणायभरियभुअणुं ।  
केवल्लि केवल्लिसिरिराइयउ ।  
पइं भिणुउ इंदियणाणवरणु ।  
विद्धंसिवि घल्लिउ भवमरणु ।  
पइं पंचविहु वि णिज्जिउ करणु ।  
पइं ण कियउ णियदेहहो भरणु ।  
माणिकु वि सरिसउ तुह तणु वि ।  
तुहुं मंदरधीरु महासमणुं ।

घत्ता—तुहुं कयसाहुपसंसप  
सुव्वय मुणिवरसारउ

जिण भूसियउ अहिंसप ।  
तुहुं सोधम्मं भडारउ ॥ ३ ॥

2. १ C omits पुत्तु. २ E केरए; D केरउ. ३ C बुद्धहिं. ४ CE मिल्लियउ. ५ C लहो. ६ A सुर-  
सुक्खरुक्खरुज्जाइयउ; B सुररुक्खसुक्खरु झाइयउ; DE सोक्खरु. ७ E रुविउ. ८ C सुत्तंते  
सुउ; E सोत्तत्ति. ९ E भुवण.

3. १ D जयरविगुणगणहो. २ C भुयणु; E भुवणु. ३ C गउ. ४ MSS. परमेसरु. ५ ABD  
बहु उवयरणु. ६ C इत्तु. ७ E सयणि. ८ ABD महासवणु. ९ E सोधम्म.



Suvrata's lecture on the transitory nature of worldly acquisitions.

अंतेउरु अंतेउरु हणइ	खयकालहो आयहो किं कुणइ ।	
सण्णाहु कयंतहो किं करइ	छत्ते छायउ किं उवयरइ ।	
णउ केहिं मि मरणदिणे उव्वरइ	चमराणिलु सासाणिल्लुं धरइ ।	
सुँहु रायपट्टबंधे वसइ	किं आउणिवंधणु णउ ल्हसइ ।	
भणु किं करंति णिब्भयकरहं	णिवर्किंकर वइवसकिंकरहं ।	5
काले हएण हय किं ण हय	महिहरसमाण गर्यंघड जि गय ।	
ण रहेहिं रहिज्जइ जमंहु वहु	किं मणुर्यहं लग्गउ रज्जगंहु ।	
होइवि जाइवि सहस ति किह	रायत्तणु संझाराउ जिह ।	
ल्लिक्कउ णरु णियभयवसघुलिउ	णंउ पंतु मिच्चु दुग्गे खलिउ ।	
पहंवंतु सेयबेयंकियउ	चिंधे <sup>१२</sup> खयचिंधु ण ठंकियउ ।	10
असिपाणिणु गुरुपावतरु	परिवडुइ पसरियदाहकरु ।	
तहो केरउ केडुयउ दुक्खफलु	भक्खिउ वंकावइ मुहकमलु ।	
घत्ता—रज्जेकंखए गहिय णिव	अणुहुंजियलच्छीसिव ।	
णारयगणहणहणरवे	के के पडिय ण रउरवे ॥ ४ ॥	

Jitasatru's renunciation and instruction to the Vidyas to await the advent of Nagakumara.

परमेसर दुक्किउ अवहरमि	किं रज्जे हउं जिणतउ करमि ।	
ता मुणिणा जाणिउ चरमतणु	तं दिण्णउ बहुविहसीलगुणु ।	
इंदियसुहतरुपल्लवरसिउ	मणवारणु ते णाणंकुसिउ ।	
सज्झायसुणियंलणिरुहियउ	पवयणवयणैहिं संबोहियउ ।	
सुहझाणखंभि वंधिवि धरिउ	मुणिमेट्ठे वज्जियदुच्चरिउ ।	5

4. १ A उव्वयरइ; C उव्वरइ. २ E कहमि. ३ E सासाणिरु ४ BD सहु. ५ E कालेण एण. ६ E घडिय. ७ C जमहो. ८ E मणुवहं. ९ ABD रायंगहु. १० ABCD एउ; E णउ हंतु.  
११ E पहिवंतु. १२ C चिंधि. १३ कडयउ. १४ C रज्जकंखए गहिणिव. १५ E णारयरणहणुहणुरवि.  
5. १ E णाणंकुसिउ. २ E सुणिलय. ३ C वयणहं.

ससहावें मगें परिठविउ  
 विण्णाणभोयवरदाइणिउ  
 पंभणंति रई जिणसासणए  
 भणु भणु एवहि कहो अवयरईहं  
 सीसं गुरु पुच्छिउ दुरियहरु  
 गुरु कहइ विणासियमयणमए

घत्ता—पुत्तु जयंधररायहो  
 एयहं पेसणु देसइ

भणु किं ण पाउ धम्मं खविउ ।  
 तहिं अवसरि आयउ जोइणिउ ।  
 तुम्हहं अम्हहं णउ पेसणए ।  
 आणत्तउ तुह दासिउ करईहं  
 एयहं को जोग्गउ पंवरु णरु ।  
 णिब्बुई जिणवरे वावीसमए ।

10

होही लच्छिसहायहो ।  
 आहिकुमारु पडु होसइ ॥ ५ ॥

0

The Vidyas.

परभीमंयरु  
 जांपं रिसिणा  
 मणि कौप्पियउ  
 आसावसणा  
 दीहरणहरा  
 बहुजंपणिया  
 कंकालिणिया  
 सैयसूलिणिया  
 भीसावणिया  
 विहावणिया  
 उम्मोहणिया  
 अक्खोहणिया  
 आरोहणिया  
 रिउमारणिया  
 महिदारणिया

विज्जाणियरु ।  
 णिज्जियअरिणा ।  
 मडु अप्पियउ ।  
 पयडियदसणा ।  
 पिंणलच्चिहुरा ।  
 बहुलोयणिया ।  
 कावालिणिया ।  
 लंविरथणिया ।  
 संतावणिया ।  
 सम्मोहणिया ।  
 संखोहणिया ।  
 उत्तारणिया ।  
 संवोहणिया ।  
 णिहारणिया ।  
 णहचारणिया ।

5

10

15

४ C सुसहावे. E सुपहावें. ५ This line and the next are incomplete in C.  
 ६ E °हे. ७ AE पवरणरु. ८ C णिब्बुए.

6. १ D भीमायरु. २ D जायं. ३ B कंप्पियउ. ४ C पिंणल. ५ AB omit this, while OE  
 read सहसूलिणिया. ६ AB उब्बोहणिया; E omits this line. ७ E आखोहणिया.

जलतारणिया	सरवारणिया ।	
असिथंभणिया	रयंभणिया ।	
बलसुंभणिया	खलंडंभणिया ।	
जमसंखलिया	जालावलिया ।	
मयंविंभलिया	फणिमेहलिया ।	20
लीलाललिया	मरुचंचलिया ।	
दादुज्जलिया	रुंइविज्जलिया ।	
सव्वोसहिया	वीसासुहिया ।	
तारुणहरी	बहुरूवधरी ।	
अंधारयरी	चंदकसिरी ।	25
कोवारुणिया	वैरवारुणिया ।	
गहणासणिया	कहपेसणिया ।	

घक्षा—सुरणरविसहरपुज्जउ

लइ लइ एयउ विज्जउ ।

देविउ गुणसंपुण्णउ

तुह पुण्णेण जि दिण्णउ ॥ ६ ॥

7

Nagakumara accepts the Vidyas but directs them to await his orders there. He then visits the cave called 'Kalavetlaguha', and acquires much wealth. He also sees the old bow of Jitasatru in the 'Demon hole'.

तं सुंणिवि पर्यावंधुरु चवइ	पइं दिण्णु पडिच्छिउ मइं विलइ ।	
अच्छंतु ताम तुह गिरिविवरे	जयमंगलरवगंभीरयरे ।	
संगामरंगपरिभमणपडु	देज्जसु जइयहुं आवइ सुहइ ।	
भइ सुंदरि अवरु वि अच्छरिउ	ता ताए कुमारहो वज्जरिउ ।	
एत्थत्थि कालवेयालगुह	तहिं जाइवि पइसहि चंदमुह ।	5
तो तहिं जि पइट्टउ चंडभुउ	वेयालें थुइवयणेहिं थुउ ।	
जियसत्तुहे केरी दविणणिहि	तहो ढोयउ हुंउ पच्चक्खविहि ।	
रयणीयरु पुच्छिवि लयउ वसु	णियपुण्णसुवण्णपवण्णकसु ।	

८ E रह°. ९ E खलमंडाणिया. १० D मयविंभणिया; E मयभिंभलिया. ११ E क्य°.

१२ C omits this. १३ CE गुणवित्थिण्णउ.

7. १ ABCE णिसुणिवि. २ E पर्यवंधुरु. ३ E होउ.

तर्हि हुंतउ सुंदरु णीसरिउ  
 कमकीलये पहणिवि णट्टमउ  
 धणु दिट्टउ पुणरवि तर्हि ठविउ  
 पडिणिग्गउ तं गउ जिणभवणु  
 णियपियसाहसविभियमईर्हि  
 आयणिणउ वइयरु गोंहिणिर्हि  
 घत्ता—आणंदंधिवकंदउ  
 पहुणा वाहिगंइंदउ

तररक्खसविवरु पईसरिउ ।  
 महिघित्तउ ढंढरु कट्टमउ । 10  
 जिह जियसत्तुहें चिरु णिम्मविउ ।  
 ससिमिरु संपत्तउ गयगमणु ।  
 किण्णरिमणहरितिहुयणरइर्हि ।  
 संचल्लिउ पहु सहुं वाहिणिर्हि ।  
 हरिणसिंगखयकंदउ । 18  
 पुच्छिउ मग्गु पुल्लिउ ॥ ७ ॥

8

Nagakumara is visited by Vanaraja.

जर्हि काणणंते णग्गोहतरु  
 दिट्टउ परमेसरु कुसुमसरु  
 आयसपुरिसुं परियाणियउ  
 तं दिट्टु जयंधरणिवतणंउ  
 पुच्छिउ कामें किं आइयउ  
 मंडलिउ कहइ णियगोत्तकउं  
 वणमाला बाला महु धरिणी  
 तहे तुहुं वरु जोईर्हि भासियउ  
 संदरिसियसीहवग्घमुहहो  
 पत्थु जे° पयडियपरिपिक्कदले  
 घत्ता—इय सहिणार्णे जाणियउ  
 महु भिच्चयणें संभाणियउ

तर्हि हुंतउं पल्लट्टिउ सवरु ।  
 आवासिउ सणरुं जणत्तिहरु ।  
 भिच्चर्हि जाइवि परियाणियउ ।  
 झसकेउ देउ किं सो मणउ ।  
 को तुहुं विणएण विराइयउ । 8  
 गिरिसिहरणयरे वणराउ हुं ।  
 लच्छीमइ सुय णयणर्हि हरिणि ।  
 पइं समरहो विरहु विणासियउ ।  
 लद्धउ विज्जउं कंचणगुहहो ।  
 आवेप्पिणु थिउ वडतरहे तले । 10  
 आसि रिसिर्हि वक्खाणियउ ।  
 तेण वप्प सम्माणियउ ॥ ८ ॥

9

Vanaraja entertains Nagakumara and marries his daughter Lakshminati to him.

पणवेप्पिणु कामिणिकीलणहो

णिउ तेण कुमारु णिहेलणहो ।

- ४ CE होंतउ. ५ CE कीलइं. ६ C पुणु. ७ C गउ तं. ८ E° हें. ९ C गोहिणिर्हि.  
 १० E गयदउ.  
 8. १ C होंतउ. २ C समरु. ३ E सिमिरु. ४ AE पुरिस. ५ C परिमाणियउ; D पहु आणियउ;  
 E परिजाणियउ. ६ C तणुउ. ७ C विणएविणु राइयउ. ८ C जोयर्हि. ९ E कंचणु विज्जउं गुहहो.  
 १० E जि परिपाडिरि पिक्कदले.  
 9. १ E° हे.

बहिं णहविउ विलेवणु ढोइयउ	देवंगु वत्थु संजोइयउ ।	
आहरणु सरीरें विष्फुरइ	मयरद्धउ परहियवउ हरइ ।	
भोयणसंचारु ससालणयं	विउलं गहण व्व ससालणयं ।	
मिहुणं पिव णेहभावभरियं	कव्वं पिव मत्तासंवरियं ।	5
गइकम्मु व साउणिवंधयरं	णट्टं पिव णाणारसपवरं ।	
संझामुह व्व जणरंजणयं	कातंतं पिव कर्यविंजणयं ।	
वरकइवित्तं पिव विमलपयं	केसरिकुल व्वं णिण्णट्टगयं ।	
भुत्तं पंचिदियसुक्खयरं	दिण्णं क्रोसं देसं णयरं ।	
घत्ता—अण्णाहिं दिणे कारिवरगइ	परिणाविर्यं लच्छीमइ ।	10
सो वम्महु सा रइं सइं	किं वण्णामि हउं जडकइ ॥ ९ ॥	

10

Nagakumara meets sage Srutidhara and listens to his religious discourse.

वरभवणजाणवाहणसयणासणपाणभोयणाणं च ।

वरजुवइवत्थभूसणसंपत्ती होइ धम्मणेण ॥

घृतप्लवप्लावितगारुडोदनं दधीन्दुकुन्दोज्वलकांतिपेसलम् ।

मरीचिखंडाम्लितशाकसंयुतं ददामि<sup>१</sup> दंदास्यति यः स धन्यः ॥

अण्णाहिं वासरे कयवयकिरियउ	सुइंहरु णामें परमाइरियउ ।	5
णंदणवणे फलिहसिलायलप	उवविट्टउ ससहरणिम्मलप ।	
झसचिधें दिट्ठिहें ढोइयउ	पुणु पुणु वंदिउ पोमाइयउ ।	
पुच्छियउ धम्मु जइ वज्जरइ	जो सयलहं जीवहं दय करइ ।	
जो अलियपयंपणु परिहरइ	जो सच्चसउच्चें रइ करइ ।	
पेसुण्णउ ककसवयणासिहि	ताडणबंधणविहवणविहि ।	10
जो ण पउंजइ खयभीरुयंहं	दीणाणाहहं पसरियकिं वहं ।	
जो देइ महरु करुणावयणु	परदव्वे ण पेरइ कह व मणु ।	

१ C omits the portion from विष्फुरइ to भोयणसंचारु in the next line.

२ BD भोयणयंचारु. ४ D संचरियं. ५ E गयकम्म व. ६ E कयबंधणयं. ७ A कुलत्थ-

८ MSS परिणाविउ. ९ CE सइं रइ.

10. १ CE मंजुवाजनं. २ E ददावि. ३ C सुअहरु; E सुवहरु. ४ E परमायरियउ. ५ E जोइयउ.

६ E<sup>०</sup>ए. ७ E भीरुवहं. ८ C रुवहं; E उयहं.

वज्रइ अदत्तु णियपियरवणु  
जो<sup>१</sup> परहणु तिणसमाणु गणइ

जो ण धिवइ परकलत्ते णयणु ।  
जो गुणवंतउं भत्तिप थुणइ ।

घत्ता—एयइं घम्महो अंगइं

जो पालइ अविहंगइं ।

15

सो जि धम्मु सिरि तुंगइं अणु कि<sup>१</sup> घम्महो सिंगइं ॥ १० ॥

11

On inquiry the sage relates the history of Vanaraja's ancestors.

आउच्छिउ पुणु मयणेण जइ  
किं णरवइ कर्हिं वि वसंति वणे  
ता पभणइ मुणि सुणि विविहघरे  
अवराइउ महिवइ छिण्णदुहु  
देविउ सच्चवइ वसुंधरिउ  
तहे एक्केहे<sup>१</sup> अइवलु भीमवलु  
रिसि जायउ इंदियपसरु हिउ  
भीमावलि भुयवलि चाँलियउ  
अइवलु वलेण सहुं णीसरिउ

वणराउ चिलाउ किं ण धिवइ ।  
णउ फिट्टइ वट्टइ भंति मणे ।  
सुपसिद्धपुंडवद्धणणयरे ।  
सो सोमवंसरुहु सोममुहु ।  
णेहुज्जल सासवसुंधरिउ ।  
अण्णेक्केहे<sup>३</sup> णंदणु दलियखलु ।  
अवराइउ रज्जु मुएवि थिउ ।  
अइवलहो<sup>५</sup> रज्जु उहालियउ ।  
एत्थेत्थ वण्ण सो अवयरिउ ।

8

घत्ता—कुसुमियफलियमहावणु

वण्णफुल्लविविहावणु ।

10

वहुववहारपवट्टणु

एउ तेण किउ पट्टणु ॥ ११ ॥

12

Nagakumara sends Vyala against Somaprabha, king of Pundravardhana for getting the kingdom restored to Vanaraja.

एत्तहिं सो राणउ भीमवलु  
ता तासु महाभीमंकु हुउ  
तहो सोमप्पहु णं णवतराणि  
तिहिं<sup>३</sup> एत्थु वि रायहो अइवलहो  
तहो जायउ णंदणु गुणभरिउ

जामच्छइ पालियधरणियलु ।  
तणुरुहु णं सुरवरु सगगचुउ ।  
सो संपइ तहिं पालइ धराणि ।  
सुउ जाउ महावलु परवलहो ।  
वणराउ णाइं सुरु अवयरिउ ।

5

१ C संखाहिउ तिणसमाणु. १० C° हं. ११ E वि.

11. १ A कज. २ E° रायउ, ३ E° हि. ४ A वलियउ. ५ D° हु.

12. १ C एत्तहे. ३ ABD धरणिल्लु. ३ ABCE omit this and the following line.

जिम तित्यु एत्यु रजंतरइं  
तं णिसुणिवि गंपि णिहेलणहो<sup>५</sup>  
मयरद्धएण भइ सहियउ  
तुँह भइयए खल सेवंति गिरि  
तुहं लग्गणतरुवरं सज्जणहं<sup>११</sup>  
जँज्जाहि वप्प देदेहि महि  
घरकंतिप ससहरकंतिहर

घत्ता—ता पसाउ पभणेविणुं  
गउ दुल्लंघंपयारउ

गय वप्प चयारि णिरंतरइं ।  
सुहु चितिय णियमणे ससयणहो<sup>५</sup> ।  
तुहुं विकमेण णं भदियउ ।  
भुंजंति समेइणि सुयंण सिरि ।  
तुहुं कालसप्पु किर दुज्जणहं<sup>११</sup> ।  
ससुरहो रिउ मारिवि लच्छि सहि ।  
पुरु पुंइं<sup>१३</sup> पुंडवद्धणु पँवरु ।

10

पहुकमकमल णवेविणुं ।  
पुरवरु सचुहे केरउ ॥ १२ ॥

13

Vyala at Pundravardhanapura tries to achieve his object by peaceful persuasion, but fails.

भडो वालणामो	अरीणं विरामो ।
पराभेयथामो	स रामाहिरामो ।
पइट्ठो समग्गं	णिवत्थाणमग्गं ।
णिणा तेण उत्तं	अहो रायउत्तं ।
इसंकं विसंकं	अचंकं विचंकं ।
कुलायासचंदं	मईयं <sup>१</sup> णरिंदं ।
जसेणं वलक्खं	पयावंधुरक्खं ।
ण किं वेसि वीरं	सुरिंदहिधीरं ।
सैरिद्धीसामिद्धो	तुहं सो विरुद्धो ।
भडे <sup>२</sup> पुंजिऊणं	गए सज्जिऊणं ।
हए हक्किऊणं	रहे जोत्तिऊणं ।
वलं वुज्झिऊणं	रणे जुज्झिऊणं ।
भयं भज्जिऊणं	ममं णिज्जिऊणं ।

5

10

४ CE तेल्यु. ५ E० हें. ६ CE चितिय. ७ ARDE तुहुं. ८ C सोवंति. ९ CE सुअण. १० A omits वरु. ११ E ०हो. १२ E मज्जाहि. १३ D पुंड. १४ C ववरु. १५ CE ०प्पिणु. १६ ABD दुल्लंघु.

13. १ E विअंक. २ ABCD मइए; ३ E omits this and the next line. ४ AB मडो.

महिं भुंजणंतो	अहं ते कयंतो ।	
अरीसेण घुट्टं	असच्चं सँघुट्टं ।	15
अणोयं चवंतो	मयं णिव्वहंतो ।	
सँमुज्जायहाणा	ण वीलाविलीणो	
मँहग्गे सुदीणो	वराओ णिहीणो ।	
तुमं तुज्झ राउ	मयं पायराउ ।	
घत्ता—कुद्धु अवद्धपर्यंपिरु	दुद्धरमच्छरकंपिरु ।	20
दूर्वउ माणु विहंडिवि	घल्लहु दंडिवि मुंडिवि ॥ १३ ॥	

14

Vyala vanquishes the forces of Somaprabha who then renounces the throne and becomes an ascetic.

तं णिसुणिवि उट्ठिय आणंयर	करवालसूल्लसमुसलकर ।	
बद्धरिहिं वेडिउ चउदिसिहिं सूरु	णं ठंकिउ णहे जलहरेहिं सूरु ।	
असहियककसकरटकरहो	आसि कासु वि हित्तउ किंकरहो ।	
रंगइ णिग्गइ वंचइ वलइ	उल्लइ भिडइ भड पडिखलइ ।	
सुंभइ रुंभइ चप्पिवि धरइ	पच्चारइ मारइ हुंकरइ ।	5
संचूरइ जूरइ वाहरइ	दलवट्टइ लोट्टइ णीसरइ ।	
विणिवारइ दारइ पइसरइ	छिंदइ भिंदइ रुहिरंइ तरइ ।	
दीहरभासुरकरवालकरु	णं विज्जुविहूसिउ अंबुहरु ।	
आवंतु राउ रोसें फुरिउ	सहसा वालें वंधिवि धरिउ ।	
मुसलेण किं ण सो ताडियउ	महि हित्ती खणे विब्भाडियउ ।	10
घत्ता—ससि व विडण्ये णिण्णहु	करिवि मुक्कु सोमण्णहु ।	
तेण वि पासि तिगुत्तहो	चउ लइयउ भयवंतहो ॥ १४ ॥	

५ CE सघुट्टं. ६ ABC omit समुज्जोयहीणो; D समुज्जाय. ७ ABC omit महग्गे सुदीणो. ८ C दूजउ; E दूवहो.

14. १ DE आणायर. २ E वीर. ३ D जलहरेहिं. ४ C भूरइ; ACD also झूडइ. ५ D रुहिरं. ६ ABE विज्ज.



Vanaraja is crowned king of Pundravardhana. King Vijayasimha of Supra-  
tishthapura, his wife Vijayasena, and sons Achheya and Abheya. Arrival  
of Muni Somaprabha.

दु च्विय हुंति गईओ साहसतुंगाण धीरपुरिसाणं ।

वेळहलकमलहत्था रायसिरी अहव पँव्वज्जा ॥

साण्णहियउ मणि जिणु दिव्वद्दुणि

हक्कारिउ पहु अवरु वि ससरु

रायहरे गीयमंगलगहिरे

एत्तहे वि पवरसुँपइट्टपुरे

पहु विजयसीहु घरसरकरिणि

दुण्हं पि अँछेयाभेय सुयं

एक्कहिं दिणे जापवि वे वि जण

थिय ते जिणभवणे छुहाधवले

उवसमहरु पँडियउ पँडियउ

भायउ छुडु छुडु उवविट्टुं जहिं

जायउ णिगंगथु महत्थु मुणि ।

आयउ णं सुरवरिंदु ससरु ।

वणरायहो पट्टु णिवड्डु सिरे ।

रायालँए भेरीरवमुँहुरे ।

तहो विजयसेण णामेँ धरिणि ।

संजाया वडपारोहभुर्यं ।

जिणवंदणहत्तिप सुद्धमण ।

टणटणटणंतघंटासुहले ।

गुरुणा सहं मेइँणि हिँडियउ ।

पणविउँ कुमारजुयलेण तहिं ।

5

10

घत्ता—चउविहसिद्धाराहणु

दिट्टुउ सिरिसोमप्पहु

णियसेयंसपसाहणु ।

णं वीयउ सोमप्पहु ॥ १५ ॥

16

The princes learn from him about Nagakumara.

जोइयं सुरुवयं

यालएहिं जंपियं

लक्खणंक्रियंगउ

धीरिमाण मंदरो

रइयकम्मसंवरो

लोयचोज्जभूवयं ।

हा विहिस्सं विप्पियं ।

दिण्णवेरिभंगउ ।

एरिसो वि सुंदरो ।

किं हुओ दियंवरो ।

5

15. १ E साहासिओमाणधीरपुरिसाणं. २ E पडिवज्जा. ३ D सुपइट्टु; E सुवइट्टु. ४ E रायालँ. ५ E महुरे. ६ E ° अ. ७ E पडियउ. ८ C मेयणि. ९ ABCDE उवविट्टु. १० C पणविय. ११ D रिसि.

16. १ C लोइयं. २ CE भूवयं ३ D विहस्स; E वियस्स.

किं ण भुत्त मेइणी	दिव्वभोयदाइणी ।	
लोणसायरंतिया	हेमसारवंतिया ।	
तं सुणेवि जोइणा	भासियं विराइणा ।	
एसं पुंडवद्धणे	पत्थिओ महावणे ।	
पणआरिकंधरो	रायओ जयंधरो ।	10
तस्स णंदणो सरो	लच्छिपोमिणीसरो ।	
तस्स किंकरो वरो	सुद्धुवद्धमच्छरो ।	
तेण णिज्जिओ इमो	संगरे सविक्रमो ।	
लज्जिऊण संजुओ	जायओ तओजुओ ।	
णाणमग्गाआसिओ	सुण्णरण्णवासिओ ।	15

घत्ता--ता उप्पण्णविवेयहिं  
जसु भिच्चं रणे रुज्जइ

उत्तु अछेयाभेयहिं ।  
सोमप्पहु पहु वज्जइ ॥ १६ ॥

17

Achheya and Abheya visit Nagakumara and take up service under him.

अम्हं सो राणउ जयविजंइ	इय भाणिवि वे वि मायंगगइ ।	
पिउ पणवेत्थिणु गय विविहजणु	पुरु विउल्लु पुंडवद्धणु सवणु ।	
थिय णायकुमारदुवारे णर	हत्थि वं दाणुल्लियं लंवर ।	
पडिहारं रायहो वज्जरिउं	परमेसर पुरिसजुयल्लु धरिउ ।	
अच्छइ दुवारि भणु किं करमि	किं पइसउ किं अज्ज वि धरमि ।	5
पहुणा पउत्तु दक्खवहि लहु	भइसंगहु भूसणु वप्प महु ।	
परियाणिवि णिवइहे मणचरिउ	ते वे वि तासु दाविय तुरिउ ।	
पणवंत दिट्ठ जित्ताहवेण	सुग्गीवहणुव णं राहवेण ।	
णायकुमारं पहासियमुहेण	सपसापं अइगुरुआयरेण ।	
आसणतंबोलइं दिण्णाइं	णयणइं णेहं वित्थिण्णाइं ।	10

४ E° वणिग्या. ५ CE एसु. ६ CE संजओ.

17. १ C विज्जइ. २ C य. ३ E दाणुल्लयलंवरि. ४ E° यउ. ५ ABCE omit this line and D gives it in the margin. 6 E° गइं.

रइवइणा पुच्छिय दिण्णादिहि  
जाया किंकर करवालधर  
किं इकु पयावंधुरु सुकिउं

तेहिं वि भासिय चित्तंतविहि ।  
भुयबलपरियड्डियगरुयंभर ।  
भुंजइ अण्णु वि विहिणा विहिउ ।

घत्ता—बहुरमणिहिं बहुरयणंहिं  
परियरियंउ सो णंदइ

बहुभिच्चहिं बहुसयणहिं ।  
पुष्पयंतु जो वंदइ ॥ १७ ॥

इय गायकुमारचंरुचरिए णण्णणामंकिए महाकइपुष्पयंतविरहए महाकव्वे  
विज्जाणिहिअछेयाभेयवीरलंभो णाम छट्ठो परिच्छेउ समत्तो ॥  
संधि ॥ ६ ॥

## VII

1

Nagakumara starts for Urjayanta mountain and reaches a poisonous mango grove.

लच्छीमद्द पिउगेहे थविवि सुरासुरवंदहो ।

गायकुमारु सवीरु गउ उज्जितगिरिदहो ॥ ध्रुवकं ॥

पणइणि पियवयणहिं रंजेप्पिणु  
वाँलें समउ अळेयाभेयहिं  
दुंदुहि गज्जइ वज्जइ झल्लरि  
वग्गइ भडवल्लु डोल्लइ मेइणि  
हयउल हिलिहिलिसइवियारें  
गय विलंबिघंटारंकारें  
मग्गु ण सुज्जइ लोयणहारें  
सहुं पट्टुणा साहणु वचंतउ  
तहिं दिट्ठउ अंबयवणु केहउ  
णावइ तित्तरवइरिगलकंदल्लु  
मुच्छियपडियमसलकसणुज्जल्लु  
सो<sup>१</sup> संपत्तउ विसतरुवरवणु  
तडियइं दूसइं बहुमंडवियउ  
वद्धा हरि मणँसुणियकुसासर्ण

जणणभवणे सहस त्ति थवेप्पिणु ।  
तिहिं घराणिहिं सह ससहरतेयहिं ।  
चल्लइ राणउ अरिकारिकेसरि ।  
कंपइ फणिवइ खिज्जइ णाइणि ।  
रहवर चालिय चक्कचिक्कारें ।  
किं पि ण सुम्मइं अलिझंकारें ।  
उड्डियपयहयरयपम्भारें ।  
अडैइ जलंती णामें पत्तउ ।  
विसभरियउ विसहरसुहुं जेहउ ।  
साहामयसुयचलपिंछुज्जल्लु ।  
णरकंकालरासिपंडुरतल्लु ।  
णावइ हरसिरु हड्डुविहूसणु ।  
मुंडियाउ दासी जिह थवियउ ।  
णं कुसीस परिगणियकुसासर्ण ।

5

10

15

घत्ता—कुडिलंकुसवसपहिं णिच्चमेव पडिवण्णउ ।

हंथिहिं सोहइ दाणु जेहिं सबंधणु दिण्णउ ॥ १ ॥

1. १ E °वयणिहिं. २ A वाँलि. ३ E अलय. ४ C ललंती. ५ A °तणु. ६ ABCE omit this line; D adds it in the margin. ७ E मणि. ८ E °णु. ९ D इत्येहिं.

2

He encamps there and enjoys the poisonous mangoes without any harm.

भमियइं दमियइं सदइं मुकइं  
उग्गीवाणणु काणणे हिंइइ  
करहुल्लउ दक्खारसु मग्गइ  
डज्जउ रूइं केण ण याणिय  
कुंजरु पउरु गवेसइ सल्लइ  
करहँहो पीलु णिरारिउं रुच्चइ  
घोलंतेण रुद्धभूभाएं  
रत्तउ लंबमाणु णग्गोहउ  
दुद्धरभारकिणं कियवरतणु  
खरखरीहिं णिरु णिट्ठुरु भुक्किउ  
राउ सपरियणु रसु आकंखइ  
को वि ण मरइ णेय मुच्छिज्जइ  
चोज्जविसेसरसेण थ रसियउ

रहचक्कइं तुण्हिक्कइं थक्कइं ।  
कडुयवेल्लि णउ दंतहिं खंडइ ।  
अवरहिं मडुरहिं वेळ्ळिहिं लग्गइ ।  
बोक्कडजडविडसत्थे माणिय ।  
जासु सरंते हियवउ सल्लइ ।  
अण्णु ताए आसण्णु वि मुच्चइ ।  
फलपवालकिसलयसंघाएं ।  
महिसिहिं<sup>१</sup> भाक्खिज्जइ णग्गोहउ ।  
को वि धवलु माणइ कोमलतणु ।  
काणणहरिणहं कण्णे खुड्ढंक्किउ ।  
गरलंबयफलाइं आलुंखइ ।  
जगे वलवंतु पुण्णु किं छिज्जइ ।  
रायहो अग्गए थाइवि हसियउ ।

5

10

घत्ता—दुम्महुं णामे मिल्लु तेण णाउ पच्चारिउ ।

विसंअंबयवणु एउ एण लोउ संघारिउ ॥ २ ॥

15

3

Five hundred warriors offer their services to Nagakumara. March to Antarapura.

शुरुतरुहलरसविसवसभग्गा  
पेक्खु देव हडुइं पुंजलियंइं  
मइं आहरणइं वत्थइं लइयइं  
वइरि णं पहरइ णियइ णियत्तइ  
णायकुमारु देउ दइयाहिउ

माणव जमपुरपंथे लग्गा ।  
पलइं पलांसिहिं गिद्धहिं गिलियइं ।  
पैइं पुण्णइं संपुण्णइं रइयइं ।  
विसु वि अमियरूवेण पवत्तइ ।  
अण्णण्हो अण्णण्णे साहिउ ।

5

2. १ ABD विल्लिहिं. २ E रसंते. ३ E °हि. ४ A णिरालिउ. ५ BD महिसेहिं. ६ AB का वि.  
७ C रडुक्किउ. ८ ABD विसु.

3. १ D पुंजविगइं. २ C पलासहिं गिद्धिहिं. ३ C पैइं पुण्णइं रइयइं अमित्तइं. ४ E °णि. ५ E  
अमित्त पुण्णेण.

पत्तवत्तधरधरणीधीरहं  
तेहिं णवेष्पिणु भणिउ भडारा  
उज्जेणिहिं मुणिणाहें सिद्धउ  
पुट्टि जणेसइ सो तुम्हहं पडु  
जा पडिवणु तेहिं विजयाणउं  
जंतें रहु रहेण संदाणिउ

आयइं पंचसयइं वरवीरहं ।  
अम्हइं किंकर देव तुहारा ।  
विसहलुं जासु सरीरि पड्डुउ ।  
तुहं दिट्ठो सि णाह णं महुमहु ।  
भिच्चत्तणु ता दिणु पयाणउं ।  
कारिसंकाडि करि कह वि हु णीणिउ ।

10

घत्ता—अंतरवणु संपत्तु जंतु जंतु रमणीसरु ।

अंतरपुरवरे अत्थि अंतरराउ णरेसरु ॥ ३ ॥

4

*Nagakumara received by the king of Antarapura. The latter resolves to go to Girinagara to help the king against the attack of the king of Sindhu. Nagakumara expresses a desire to accompany him.*

विजयविलासिणि णेहें लइयहो  
घरि पइसारिउ मंगलघोसैं  
भणिउ पुरेसैं सुहु भुंजंतइं  
अहिणव तुम्हइं अज्जु जे आया  
मंडलियहो अरिवम्महो जायहे  
विलसियकामहें मज्झें खामहे  
कुमरिहे कारणे मच्छरभरियउ  
सिंधुविसयवइ विसममहाभड  
राउ पयंडपजोर्यणु बालियउ  
अरिवम्महो साहिज्जु करेवउ  
सुंयणमणोणयणहं वि सुहंकर

सो संमुहु आयउ रइइयहो ।  
अब्भागयविहि कय परिओसैं ।  
अच्छहु मंदिरि कण्णकंतइं ।  
अम्हइं रक्खिय सज्जणछाया ।  
णियसससुयहो णिमित्तें णिहियहे ।  
दूआसामहे गुणवइणामहे ।  
सीहउरहो हुंतउं णीसरियउ ।  
असिधारादारियपरगयघडु ।  
गिरिणयरेसहो उप्परि चालियउ ।  
अज्जु वप्प तर्हि मइ जाएवउ ।  
गमणहो कारणु कहिउ णरेसरें ।

5

10

घत्ता—पाहुणएण पवत्तु जइ वि ण रणे करु ढोयमिं ।

मित्त तो वि हउं जामि सुहडभिडंत पलोयमि ॥ ४ ॥

६ C धरणीधरधीरहं. ७ E विसहरु.

4. १ E सहु. २ DE add before this विहिणा रइपरमाणु व विहियहे. ३ CE आयहो. ४ E कुवरहिं. ५ C होंतउ. ६ E पजोवणु. ७ E चडियउ ८ E मइं तर्हि. ९ ABC omit this line. १० D मणयणहं; E मणायणहं. ११ E णोरें.

March to Girinagara.

संगामभेरीहिं	णं पलयमारीहिं ।	
भुअणं गसंतीहिं	गहिरं रसंतीहिं ।	
सण्णद्धकुंद्धां	उद्धुद्धचिंघां ।	
उवबद्धतोणां	गुणाणिहियवाणां ।	
करिचडियजोहां	चलचामरोहां ।	5
छत्तंधयारां	पसरियवियारां ।	
वाहियतुरंगां	चोइयमयंगां ।	
चलधूलिकविलां	कप्पूरधवलां ।	
मयणाहिकसणां	कयवइरिवसणां ।	
भडदुण्णिवारां	रहदिण्णधारां ।	10
रोसावउण्णां	चलियां सेण्णां ।	
तिहुयंणरईसस्स	लुयवइरिसीसस्स ।	
कुलगयणचंदस्स	अंतरणरिंदस्स ।	
दुग्गावहारेण	जणपायभारेण ।	
धरणी वि संचलइ	मंदरु वि टलटलइ ।	15
जलणिहि वि झलझलइ	विसहरु वि चलचलइ ।	
जिगिजिगियखग्गां	णिहिलियमग्गां ।	
समरेक्काचित्तां	गिरिणयरु पत्तां ।	
सुकयां फलियां	मित्तां मिलियां ।	
अरिवम्मरायस्स	इच्छियसहायस्स ।	20

घत्ता--आयउ चंडपजोउ अरिवम्मु वि सण्णज्झइ ।

धीय ण देइ महंतु वलवंते सहुं जुज्झइ ॥ ५ ॥

0

Arivarma's warriors resolve to put up a good fight.

सण्णज्झंतु भणइ भडु वच्चमि

अज्जु वहरिसीसें रणु अच्चमि ।

5. १ C केघां. २ E उद्ध. ३ D रोसाविउण्णां; E रोसाइवउण्णां. ४ C तिहुअण; E तिहुवण.  
५ E संजुज्झइ.

कडिवि अज्जु वहरिवणसोणिउ  
 को वि भणइ उज्जुयपय देप्पिणुं  
 हुयवहे धिवमि पेक्खु सुहडत्तणु  
 को वि भणइ लइ सत्थइं सिक्खिउ  
 अज्जु धम्मु कयगुणहंकारउ  
 को वि भणइ पडु भूमिणियत्तणु  
 चंचलु खुप्पइं कुच्छियरंगइं  
 को वि भणइ खैलवेसावाडंउ  
 सामिहे केरउ रिणु आवग्गउ  
 खट्टामरणे काइं करेसंमि  
 रायपसायसुसाउहे साउहे

वडुउ अंसिवरे मेरउ पाणिउ ।  
 पिसुणकव्वुं पडुपुरउ लुणेप्पिणु ।  
 कंते<sup>१</sup> महारउ णं सुकइत्तणु ।  
 अज्जु वराणणे हउं रणे दिक्खिउं । 5  
 अज्जुं मोक्खु महु वाणहो केरउ ।  
 दिण्णउ संरिवि ण करमि णियत्तणु ।  
 धरियउ धरियउ पडइ कुसंगइं ।  
 खाउ अज्जु सिव हियउ महारउ ।  
 को वि भणइ महं वट्टइ लंगउ । 10  
 को वि भणइ सरसयणे मरेसमि ।  
 अज्जु करमि हउं छेउ पराउहे ।

घत्ता—णिर्गयाइं रोसेण मणिकंचण कवयंगइं ।

उहयबलइं लगाइं सरवरपिहियपयंगइं ॥ ६ ॥

7

The battle scene. Enemy's commander slain by Vyala.

भडमुहमुक्कहकललकइं  
 वज्जमुट्टिचूरियसीसकइं  
 सुरकामिणिमणयणणिरिकइं  
 मोडियछत्तदंडधयसंडइं  
 मुंडखंडखावियचामुंडइं  
 महियलि लोह्यथोह्यदुग्घोह्यइं  
 लोहियलोहियाइं गयजीवइं  
 रणरयमइयइं मुच्छप घुलियइं

भेसियसुकसकचंदकइं ।  
 उरयलभरियफुरियचलचकइं ।  
 विजयलच्छिसुरगणियमिरिकइं ।  
 विहडियणिवडियाइं सयखंडइं ।  
 रंडेपिंडेवियभेरंडइं । 5  
 कुलबलविह्वमरट्टविसट्टइं ।  
 जमभडणीयइं पित्तइं पीयइं ।  
 हयमुहलालाजलविच्छुलियइं ।

6. १ E मेरउ असिवर पाणिउ. २ C उज्जय. ३ E देविणु. ४ DE कंतु. ५ C लुहेप्पिणु. ६ C हुयवहो; E हुववहे. ७ CDE कंति. ८ C has अज्ज throughout. ९ E देक्खउ. १० C अज्ज मोक्खु वहुवणहो केरउ. ११ E सरवि. १२ C खुप्पय. १३ D खलु. १४ E वेसागारउ. १५ ABD वग्गउ. १६ AB खुट्टा. १७ E करेव्वउ. १८ E णिर्गियाइं.

7. १ C विरिक्कइं. २ E तुंड. ३ E लोह्यइं. ४ E विहिव. ५ E ०हिय. ६ D विच्छलियइं.



विलुलियंतमालापञ्चलियइं कठिणगयापहारणिइलियइं ।  
 असिणिहसणभडहुयँवहजलियइं सूलसेल्लकुंतगिहिं हुँलिइं । 10

घत्ता—एहप सुहडवमाले कप्पहुमु जिह सूडिउ ।

घालँ हउ वाणेण दंडणाहु रणे पाडिउ ॥ ७ ॥

8

Complete routing of the enemy who is himself captured by Nagakumara. The latter is introduced to Arivarma as his own nephew.

जं सामंतपमुहु भडु मारिउ खग्गकरेण वइरि हक्कारिउ ।  
 तं धाइय जयविजय भयंकर चंड चंडपज्जोयहो किंकर ।  
 ते वि अछेयाभेयहिं रंधिविं अँप्पिय णायकुमारहो वंधिवि ।  
 सयल सुहड संगरे ओत्तारिवि पडिबलपहरणपसरु णिवारिवि ।  
 धरिउ कुमारं सीहउरेसरु णाँइं विडप्पे खयदिणणेसरु । 5  
 पुच्छिउ अब्भुर्यभाविमइणा अंतरपुरवइ गिरिपुरवइणा ।  
 एहु कामुं किं हुउ णारायणु दीसइ गुणमहंतु जसभायणु ।  
 तेण पउत्तउ मइं वि ण याणिउ अहिणउ आयउ घरे सम्माणिउ ।  
 एत्थाएं रिउफुरणु णिसुंभिउ चंगउ पाहुणएण वियंभिउ ।  
 अवरं उत्तु रायसियसेविहेँ उप्पणउ पुहईमहएविहेँ । 10

घत्ता—एहु सो णायकुमारु परिरक्खियभूभायहो ।

भाइणेउ तुह होइ पुत्तु जयंधररायहो ॥ ८ ॥

9

Nagakumara marries Jayavati, his maternal uncle's daughter.

तं णिसुणेवि मामु संतोसिउ जयजयसहेँ विजउ पघोसिउ ।  
 पणवमाणु सससुउ अवरंडिउ रणचंडहिं भुर्यदंडहिं मंडिउ ।  
 ससुरेँ सुंदरु साहुक्कारिउ तेण वि वद्धउ रिउसाहारिउ ।

७ E हुववह. ८ C कुलियइं; E घुलियइं.

8. १ C सामंतु पमुहभडु. २ D पचंडपज्जोयहो. ३ C रुंभेवि. ४ ABD अप्पिवि. ५ E णाय. ६ E अब्भुअ. ७ ABCE कामु. ८ E °हिं.

9. १ E omits this foot. २ E भुअ.°

बद्ध जि सोहइ पट्टु णरिंदहो  
 कव्वणिबंधु जि सोहइ णिवंजसु  
 छुडु मा णासउ खग्गालिंगणे  
 किं सोहंति ण बद्ध मउब्भड  
 तुह पोरिसु किर केण खलिज्जइ  
 इय संबोहिवि मुक्कु सुहंकरु

बद्ध जि सोहइ दंतु गैइंदहो ।  
 बद्ध जि सोहइ जगे पारयरसु ।  
 बद्ध जि सोहइ सुहडु रणंगणे ।  
 परताविर पडंति घणथणभड ।  
 तुह जसरासि केण मइलिज्जइ ।  
 जयविजयाहिउ जायउ किंकरु ।

6

घत्ता—पुरवरे सयल पइडु कयसोहावित्थारें ।

10

शुणवइ मामहो धीय परिणिय णायकुमारें ॥ ९॥

10

Nagakumara's homage to the sages who attained salvation at the Urjayanta mountain. A letter-bearer arrives.

णिवंचउरंगणिवा इव फेडिवि  
 दुहुं दीणहं सुहुं अरिहुं हरेप्पिणु  
 देउ पयाबंधुरु किं वण्णमि  
 वियडकडयकीलियसुरकंतहो  
 जिणवत्थावहारवउ संसिवि  
 णाणसिलहिं णियणाणवडंचलु  
 सिहरें पावियकेवलणाणइं  
 धित्तदेहककरदरिदुग्गइं  
 विरइयवंभणिरुवुंहेसइं  
 डिंभयभयहरणेक्कविहाणइं  
 दीणाणाहदिण्णधणपउरहो

थविवि तिकखकरवालें ताडिवि ।  
 थिउं गिरिणयरणिवासु करेप्पिणु ।  
 हउं णियकुक्कइत्तणु अंवगण्णमि ।  
 अण्णहिं वासरे गउ उँज्जंतहो ।  
 लक्खणपंतिं फुरंति णमंसिवि ।  
 धोइंउ वयजलेण कउ णिम्मलु ।  
 वंदिय मुणिवरणिव्वुइठाणइं ।  
 सुरकामिणिभवपावणमग्गइं ।  
 थाणं गयप्फलणियरुहेसइं ।  
 जोइंय जक्खिणिलयणिवाणइं ।  
 पुणु आयउ सुंदरु गिरिणयरहो ।

5

10

घत्ता—थिउ तहिं ससयणु जाम ता णं सिरिहंकारउ ।

पत्तंविहूसियकंठु पत्तु पक्कु लेहारउ ॥ १० ॥

३ E गयंदहो. ४ E णिय°. ५ MSS बप्प.

1c. १ C बलचउरंग. २ C अरिहे; E अरिहि. ३ A थिरु. ४ E मणि मण्णमि. ५ CE उज्जंतहो.  
 ६ E °वंति. ७ E धोयउ. ८ CE रुउ उहेसइं. ९ ABOD थाणु. १० CE जोइवि. ११ A  
 णवाणइं. १२ E तिरिहंकारिउ. १३ D पत्तु.

The letter is from Abhichandra, king of Gajapura, requesting Nagakumara for help against Vidyadhara Sukantha who had killed his brother Subhachandra of Kausambi and captured his seven daughters.

गयउरवइणा उज्झियदप्पे	रयणमालघरिणीकंदप्पे ।	
चंदमुहे चंदाहावप्पे	मुयभायरकयसोयवियप्पे ।	
कुरुकुलपविउलणहयलचंदे	लेहु विसज्जिउ जो अहिचंदे ।	
सो मयरद्धपण अवलोइउ	एम कज्जु आहासइ चाइउ ।	
उववणणवदुमकीलियसुरवरे	वच्छाजणवप कोसंबीपुरे ।	5
महु सुहचंदु भाइ गरुयारउ	वसइ सुहदापाणपियारउ ।	
ताहे <sup>३</sup> सुहदहे <sup>३</sup> तेण विणीयउ	णिसुणि सत्त संजायउ धीयउ ।	
कमलप्पह कमला सुहमाणण	कमलसिरि वियसियकमलाणण ।	
आणंदप्पह णायसिरी सइ	कणउज्जल उज्जल पाडलगइ ।	
कणयमाल पयउ सत्त वि लइ	आयण्णहि कुमार विहिवसगइ ।	10
पत्तेवसंतसमप विहसंतिउ	वणे वसंततिलयम्मि रमंतिउ ।	
दिट्ठउ सोमै खयरें कण्णउ	मरगयमणिचामीयरवण्णउ ।	
गंपि अलंघणयरे मइमंदहो	कहियउ तेण सुकंठखगिंदहो ।	
वज्जोयरिदेवीपाणेसें	णहयलगमणे जमभइवेसें ।	
कुलसकंठरुप्पिणिसुर्यताएं	आवेप्पिणु णहयरणरराएं ।	15

घत्ता—देव णियाउ सुआउ मारिवि भाइ महारउ ।

पहु तुहुं दुत्थियमित्तु मइं तुम्हहं कउ कूवारउ ॥ ११ ॥

Nagakumara chivalrously responds to the request and meets Sukantha.

पिसुणिउ तुह जसु वरकइकव्वे	गाइएण सुइमहुरे दिव्वे ।
पिसुणिउ तुह जसु तंतीसहे	पिसुणिउ तुह जसु वंदिण णहे ।
णिसुणिउ मइं माहियलि पायालय	विसहरेहिं देवाहिं सग्गालण ।

11. १ E °यउ. २ E गरुमारउ. ३ E °हि. ४ D. कणयकंति. ५ C पत्ते. ६ E सुअ.

12. १ C omits first three feet of this कडवक.

तं णिसुणेप्पिणु गउ जायंधरि  
सहुं परिवारें णिउ खगपुरिसीहिं  
पिहिउ अलंघणयरु चउरंगहिं

हरिणगंधलुद्धउ णं केसरि ।  
कणयविमाणें वड्डियहरिसंहिं ।  
भडमायंगरहेहिं तुरंगहिं ।

5

घत्ता—ता णीसरिउ सुकंठु वइकंठु व परवलहरु ।

चावविहूसियदेहु सर मुअंतु जिह जलहरु ॥ १२ ॥

13

*Nagakumara's rebuke and Sukantha's retort.*

णवजलहरेहिं वं जललव मुअंतेहिं  
रणझणियमंणिकिंकिणीसोहमाणेहिं  
सोवण्णसाडीणिबद्धुद्धिंघेहिं  
दंतंगणिभिण्णहंरिणरवरंगेहिं  
भणियं कुमारेण कयतियसतोसेण  
परधरणिपरतरुणिपरदविणकंखाए  
लवियं सुकंठेण मा मरसु ओसरसु

दढकढिणपविवलयपरिबद्धदंतेहिं ।  
अणवरयपरियलियकरडयलदाणेहिं ।  
करणासियागहियगयणाहगंधेहिं ।  
भूगोयरा खेयरा थिय मयंगेहिं ।  
पाविट्ट खद्धो सि एएण दोसेण ।  
मरिहीसि दुच्चार खलचोरसिक्खाए ।  
णियजीवियाकाम कामिणिसुहं सरसु ।

5

घत्ता—ता दोहिं मि कुद्धेहिं णिल्लुरियपरविक्रम ।

मुक्का दीहर बाण कोवजलणजालासम ॥ १३ ॥

14

*The fight and Sukantha's end.*

धारियलोह तेण जि ते गुणजुय  
चित्तविचित्त तेण ते चलयर  
धम्माविमुक्क तेण ते ह्यपर  
तिक्ख तेण ते वम्मुद्धरण  
चलइ ण वइरि खन्दु खयकाले  
पँत्तहिं वालपमुहभडवीरहिं  
तहिं अवसरि करि करिणा जिर्त्तउ

उज्जुय तेण जि ते मुक्खुज्जुय ।  
पेहुणवंत तेण ते णहयर ।  
रोसविसिण्ण तेण ते दुद्धर ।  
सहल तेण ते आसाऊरण ।  
रुद्धं पयावंधुरसरजाले ।  
परबलु जित्तउ संगरि धीरहिं ।  
दंतिहिं भिंदिवि महियालि धित्तउ ।

5

२ E °सिहिं. ३ E मुवंतु.

13. १ E °व. २ E पुणु. ३ AC णिबद्ध°. ४ E दंतंग. ५ C अरि. ६ E जीवियं.

14. १ CE अज्जुण. २ B मुक्खज्जुय. ३ D पहुणवंत तेण जि ते. ४ E विसण्ण. ५ E आसाऊरण.

६ A तुद्ध. ७ ABC omit this line. ८ A जित्तउ.

विण्णि वि पयगइं चेय समाणा	विण्णि वि महियरणंहयरराणा ।	
बिण्णिं वि रणरसरंजियभइयण	बे वि जलण जह राहवरावण ।	
बिहिं वि चलंतहिं धारालगाइं	खणखणांति पहरंतहं खग्गइं ।	10
कणरणंति कडियलंकिंकिणियउ	जय भणंति सुरवरकामिणियउ ।	

घत्ता—दोखांडिउ मयणेण गलकंदलु करवालें ।

खुडिउ सुकंठहो<sup>13</sup> सीसु णं सरकमलु मरालें ॥ १४ ॥

15

Release of the maidens, crowning of Vajrakantha, marriage of Ruppini and the hero's visit to Abhichandra at Gajapura.

हए सुकंठे जमरायपरिग्गहे	मेल्लाविय कुमारि बंदिग्गहे ।	
वज्जकंठु तहिं रज्जे ठवेप्पिणु	तासु वाहिणि रुप्पिणि पंरिणेप्पिणु ।	
कणहु व रणे सिंसुवालु वहेप्पिणु	विजयसेस सुरदिण्ण लएप्पिणु ।	
गयउरु गंपि मिलिउ अहिचंदहो	तेण वि चंदि दिण्ण वरचंदहो ।	6
इयरउ सत्त वि लेवि विवाहें	गयउरे थिउ पहु परमुच्छाहें ।	
धणंणिहि वच्चउ विहलुद्धरणें	जुंव्वणु जाइ जाउ तवयरणें ।	
हियवउ गुप्पउ जिणसंभरणें	पाण जंतु मुणिपंडियमरणें ।	
जीयउ पंवि असहायसहेज्जउ	णायकुमारु व कयपरकज्जउ ।	
अग्गहारिस जे मणुय वराया	किमि ते जणणीसौणियजाया ।	
लइ जियंतु जीवंतं विंते मुय	मायाथणघणत्तणासण सुय ।	10

घत्ता—थिउ तहिं रज्जु करंतु माणियतरणीथणयलु ।

णायकुमारु अणंगु पुंफयंतवणुज्जलु ॥ १५ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुंफयंतविरइए महाकव्वे  
बहुकुमारीलंभो णाम सत्तमो परिच्छेउ समत्तो ।

॥ संधि ॥ ७ ॥

९ E पयगयवेय; C वेय. १० ABD. णं णहयरराणा. ११ ABC omit this line. १२  
BD कडियालि. १३ E °हं.

15. १ E थवेप्पिणु. २ E पणवेप्पिणु. ३ A वणहिं वि. ४ C जेव्वणु सहलु जाउ. ५ CE पर.  
६ E सौयणी. ७ E जीवंति. ८ D तु.

## VIII

1

Mahavyala enjoys life at Kusumapura.

जयवम्महो णंदणु णयणाणंदणु गणियासुंदरिहिययहरु ।

कुसुमउरे रवण्णए धणपरिपुण्णए वाहिरपुरे हिंडइ पवरु ॥ धुवकं ॥

हिंडइ णंदणवणु पेच्छमाणु

सिहि णच्चमाणु कोइलु लवंतु

पभाणुड तरुणिहिं मणियांइं जाइं

ओसरसु कीर कोमलिय ललिय

किं मुक्ख तिक्खवलचंचु धिवसि

अच्छउ बाहिरे वेढिविं भुयंगुं

अब्भंतरलीणं छप्पण

कुसुमणियहे परमाणुंदि दिति

उण्ह वि रवियर तहे सुहु जणंति

विणु सोहगो किं करइ वण्णु

धयरट्टमणोहरं गच्छमाणु ।

जोइयउ परावउ कलुं कणंतु ।

कहिं सिक्खओ सि तुहुं पक्ख ताइं । 5

मा भंजहि तुहुं मायंदकलिय ।

पुप्फवइवेळि पुणु पुणु वि छिवसि ।

माणुड केयइकुसुमंतरंगु ।

रसवाँणदूणवड्डियमएण ।

सीय वि सासियर पउमिणि डहंति । 10

महिलउ पियदोसु वि गुणुं मुणंति ।

अंवइयहे महुरु णउ णिसण्णु ।

घत्ता—जो जाइहे रत्तउ भमइ पमत्तउ दरिसियकुसुमविहइयहिं ।

सो कयरसभंगइं कडुयइं अंगइं भमरु ण चुंवेइं जूहियहिं ॥ १ ॥

1. १ E मणोरह. २ MSS कोइल. ३ E कल. ४ E मणिआइं. ५ D वेढिवि. ६ E भुअंगु.  
७ C रसपाण. ८ E कुमुयणियहि. ९ CE गुण गणंति. १० C अच्चइयहो. ११ E चुंमइ. १२  
AB originally give रुयहे but correct it as जूहीयहे; D जूहीयहे; C तुइयहो; or  
रुइयहो; E रुवहो.

2

Mahavyala learns from a traveller about the Pandyan princess who did not like any man. He goes to Southern Mathura and is seen by her.

ता दिट्टु पहिउ पंथेण जंतु	अच्छेरउ किं महिवीढि विंचु ।	
कोकिउ पुच्छिउ जयवइसुएण	आहासिउ तहो पावासिएण ।	
गंभीरविजयदुंदुहिणिणाउ	दाहिणमहुराहिउ पंडिराउ ।	
सिरिमलयंसुंदरीभोइणीए	आलिंणिउ भोइ व भोइणीए ।	
कामरइ धीय को मरइ जाहिं <sup>६</sup>	चिंतंतु रूउ णिरु णिरुवमाहिं <sup>६</sup> ।	5
तहिं <sup>६</sup> पुरिसु णरुच्चइ को <sup>७</sup> वि केम	चुणिएण हयंगहो भंतु जेम ।	
तं णिसुणिवि जयवइतणुरुहेण	कय गमणजुत्ति पहसियमुहेण ।	
संपत्तउ महुराउरि पइट्टु	आवणे णिविट्टु लोएणं दिट्टु ।	
णिवर्किकरु जयसिरिरमणसुंडुं	भइ कामरूउ णामे पयंडु ।	
तें काड्डिय सा सुंदरि घराउ	णं करिणा करिणि महासराउ ।	10
किर झत्ति हट्टमग्गेण जाइ	तहो जंतहो पुरउ ण को वि ठाई ।	

वत्ता—जोइउं कयमयाणिहिं चैलियहिं णयणेहिं मुद्धए विवणि णिसण्णु णरु ।

आहिमाणखयंकरु विरहभयंकरु मणे पइट्टु णं कुसुमसरु ॥ २ ॥

3

The princess raises an alarm and Mahavyala has to fight the guards. She is pleased with his victory.

पहवंतवाहधारासरीए	अण्णाउ पघोसिउ सुंदरीए ।	
दूराउ जे अवलोइय जणेण	वालिवंडए रुंभिवि हउं अणेण ।	
णिज्जामि लग्गी विलवंति एम	परितायहि तुहुं मइं मणुयदेव ।	
तामाथउ रूसिवि खग्गपाणि	मरु मरु भणंतु दुव्वयणवाणि ।	
परसंताविर पाविट्टु घोर	वल्लु वल्लु काणीण कुमारिचोर ।	5
ता सो वि वंलिउ पुलइयसरीरु	महवालु कामरूवंकवीरु ।	
वच्चंति वलंति हणंति ठंति <sup>२</sup>	भमियइं करवालइं धगधगंति ।	

2. १ E खित्तु. २ E जइवइ. ३ E तहु. ४ DE मलयासुंदरि. ५ D वरइ. ६ C<sup>०</sup>हे. ७ E कहमि. ८ E भुत्तु. ९ C लोएहिं. १० C रमणसंडु; D<sup>०</sup> रमणु सुंडु; E<sup>०</sup> रमाणसंडु. ११ CE थाइ. १२ E जोयउ. १३ C वालियहिं. १४ E विहर<sup>०</sup>.

3. १ ABE चल्लिउ. २ C थंति.

सरयणवसुणंदय विष्णुरंति  
उद्वंतहं भयथरहरिउ भाणु  
हकंतहं फुट्टइ भुअणंभाउ  
ता कुद्धं जयवइणंदणेण  
ओसरिवि सारिवि उल्ललिवि मलिवि  
वलवंतविवक्खखयंकरासु

अवरोप्परु लग्गिवि खुणुखुणंति ।  
णिवडंतहं फणि वंधइ ण ठाणु ।  
पहरंतहं उट्टइ णहे णिणाउ । 10  
दरिसियभडथडकडमद्दणेण ।  
खभेण खग्गु सहस त्ति खलिवि ।  
तहो पंडिणरेसरकिंकरासु ।

घत्ता—सिरु छिण्णु सकुंतलु डसियाहरदलु कुंडलमंडियगंडयलु ।

वित्थारियपणयहे<sup>३</sup> पत्थिवतणयहे<sup>४</sup> कमलु व वियसिउ<sup>५</sup> मुहकमलु ॥ ३ ॥ 15

4

Mahavyala marries the Pa idyan princess. From a traveller he learns about the princess of Ujjayini who also did not like any man. He goes there; but the princess remains unmoved at his sight.

हए कामरूवे पीडिय सरेण  
मालइ वियसइ अलिलालिपण  
जा जासु रत्त सा तासु णारि  
विण्णि वि णवपेम्मं छाइयाइं  
तावायउ पंथिउ भणिउ तेण  
कहिं आयउ किं पइं दिट्ठु चोळु  
उल्लेणिहिं सिरिजयसेणु राउ  
भेणइ सुयं जइ वि अणंगसरिसु  
तं णिसुणिवि पुच्छिउ तेण पंडि  
रैविवारे पइट्टउ सहुं वरेहिं  
णियवायाजियकलकंठियाए

दिण्णिय कुमारि परिणिय वरेण ।  
चक्की चक्केण णिहालिपण ।  
इयरहो पर भीसण पलयमारि ।  
णिवसंति वे वि रइराइयाइं ।  
वरइत्तं णवपंकयमुहेण । 5  
ता देसिउ भासइ तासु कळु ।  
सुहवइआलोयणंजाणियराउ ।  
ण समिच्छइ इंदसमाणु पुरिसु ।  
गउ उल्लेणिहिं वरु मुइवि चंडि ।  
रायालउ अवरोहिं मि वरोहिं । 10  
जोइउ सउहयलपरिट्ठियाए ।

घत्ता—महवालु णिहालिवि सिरु संचालिवि वियसिवि वुत्तु वयंसियए ।

वरु वम्मह जेहंउ वरहि ण एहउ जिह वरियउ माहउ सिरिए ॥ ४ ॥

३ C भुअल; E भुवण. ४ D सारिवि. ५ ABCE °हो. ६ ABCD °य.

4. १ D आलोयणि. २ E सुव. ३ E तहिं वारि. ४ D णरेहिं. ५ E णरेहिं. ६ E जोयउ, ७ E जोहउ.



Mahavyala then goes to Gajapura and returns to Ujjayini with the portrait of Nagakumara, at the sight of which the princess becomes enamoured.

ता भणइ कण्ण महु एहु भाइ  
हो होउ माए किं जंपिण्ण  
पोसंतु ससामिहे तणउ पक्खु  
गउ गयउरि दिट्ठु अणिट्ठुकालु  
एणवंतें वोळ्ळिउ देवदेव  
सो णायकुमारु जि होइ णण्णु  
दंसमि पहु हउं इच्छिउ न जाए  
महु दिज्जउ पहरुवंकचीरु  
अवलोइउ पइ मेइणि कमंतु  
मुणियउं सद्धिउ तें चित्तयारु  
आलिगिउ सुपुरिसलक्खणेण  
वालंकदेहुं हरिसेण भिण्णु  
आलिहियेचेलकरु वाउवेउ  
खरं किरणदिणंतरे घरे पइट्ठु  
सम्माणिउ माणें रूढएण

अवसंति ण वियसइ कण्णजाइ ।  
णयणइं लग्गंति ण विप्पिण्ण ।  
ता सो णीसरियउ चारुचक्खु ।  
घरु पइसिवि भायरु जेट्ठु वालु ।  
सुंणि जासु.करेसामि हउं मि सेव । 5  
रूवेण कामु चाएण कण्णु ।  
इहु इच्छिज्जइ कण्णाए ताए ।  
ता गयउ तमालउ झत्ति वीरु ।  
विप्पुरियल्लुरियकरु विकमंतु ।  
दे देहि लिहिविं पच्चक्खुं मारु । 10  
ता दिट्ठु लिहिउ तं तक्खणेण ।  
चित्तयरहो दम्मसहासु दिण्णु ।  
गउ पुणु विं णिहेलणु तिच्चतेउ ।  
पडपाणि भाइ भइणीए दिट्ठु ।  
वयणें तंवलें पीढएणं । 15

घत्ता—ता तेण पडंचलु पविउल्लु णिम्मलु कामिणिविरइयविरहजरु ।

पसरेप्पिणु दाविउ कण्णहे भाविउ लिहिउ अणंगु अणंगयरु ॥ ५ ॥

Nagakumara marries the princess of Ujjayini.

सरसुच्छुदंडकोवंडधारि  
हैलि मयणु ण किं दडुउ हरेण  
किं मुउं किं जीवइ एहु पुरिसु

परमेसरं माणिणिमाणहारि ।  
किं दाविउ कोऊहलु णरेण ।  
चित्तेण विवज्जिउ एण सरिसु ।

5. १ C रुक्खराइ. २ E सुणु. ३ D विकमंतु. ४ ABDE लेहि. ५ ABCD पच्चक्ख.

६ C तो. ७ E आलियहि. ८ E जि. ९ E खण. १० E पीडिण्ण.

6. १ E सुच्छ. २ C परमेसर. ३ BD हले. ४ E मुवउ.

जइ अत्थि वप्प संपइ जुवाणुं  
 तं णिसुणिवि बोळ्ळिउ सुंदरेण  
 सच्चउ सुंदरि वरु कामएउ  
 सच्चउ जि मयरच्चिधेण जुत्तु  
 किं बहुपं आणमि करमि तेम  
 भइ एम भणेप्पिणु णवणवेण  
 जेद्वे<sup>५</sup> एकोयरसंभवेण  
 वालें दक्खालिउ पत्थिवासु  
 पणवइं णियभिच्चहुं करहि करणुं  
 अक्खिउ वइयरु संचालिउ राउ  
 उज्जेणि पत्तु पहु णेहघुलिउ  
 पइंसारिउ पुरे जयलच्छिणाहु

तो आणहि लहु महु धरहि पाणु ।  
 सलहिज्जइ सुयणुं पुरंदरेण ।  
 सच्चउ जे रइपीईसमेउ ।  
 गुणवंतु जयंधररायपुत्तु ।  
 अट्टमइं दियहे तुह मिलइ जेम ।  
 गउ हत्थिणामपुरवरु जवेण ।  
 जर्यवम्मजयावइत्तणुरुहेण ।  
 एहु मज्झु भाइ जयलच्छिवासु ।  
 एवाहिं पुणु एयहो तुहुं जि सरणु ।  
 परिढक्कवुक्कभेरीणिणाउ ।  
 अद्धवहे गंपि जयसेणु मिलिउ ।  
 लहु दिण्ण कण्ण विरइंउ विवाहु ।

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15

घत्ता—पियदूयहो वयणहिं जोइवि<sup>३</sup> णयणहिं अवरोप्परिहिं जि लग्गइं ।

वहुवरइं सुरत्तइं विण्णि वि तत्तइं जिह लोहइं तिह लग्गइं ॥ ६ ॥

7

Mahavyala tells Nagakumara about Tilakasundari, the princess of Meghapura who had taken a vow of marrying one who could beat the tabor in harmony with her dance. Nagakumara comes to Meghapura.

णिवसंतें संतें संतयाहं  
 हरिखंधवंधु णीरंधु गणिउ  
 कोऊहलु किं पइं मुंणिउ वप्प  
 भणु भणु तं णिसुणिवि भणइ भिच्चु  
 मेहउरि मेहवाहणु णरिंदु  
 पिय मेहवाल रइकइयवाल  
 जाणेप्पिणु चलपयवडणभंगु  
 सो णरवरु तहे मणमाणुं महइ

उज्जेणिहिं सेणिहिं सुहसयाहं ।  
 कामेण महावालंकु भणिउ ।  
 दाहिणमहियलि वड्डियवियप्प ।  
 किक्किंधमलय कयैवइरिभिच्चु ।  
 बुद्धिए सुरगुरु रिद्धिए सुरिंदु ।  
 सुय तिलयांसुंदरि णीलवाल ।  
 णच्चंतिहिं जो वायइ मुंइंगु ।  
 एही पइंज्ज जणु सयलु कहइ ।

6

५ E जुआणु. ६ AB सुयण. ७ AB omit this line. ८ C omits this foot

९ CE पणमइ. १० D करणु. ११ E पयसारिउ. १२ E विरयउ. १३ E जोयवि.

7. १ DE सुणिउ. २ E कह°. ३ E मुयंगु. ४ C पाइज्ज; E पयज्ज.

राएण भणिउ कयकामकील  
किं सा ण जित्त वाइत्तएण  
भो भो कयसुरणरखयरसेव  
लइ आर्ड जाहुं पुरे जेत्यु जेत्यु

ण गओ सि काईं महिभमणसील ।  
भिच्चेण पउत्तु सईत्तएण ।  
आउज्जविज्ज महु णत्थि देव ।  
घरिणीउ थवेप्पिणु तेत्थु तेत्थु ।

10

घत्ता—सहुं तँहिं णियकंतहिं भडसामंतहिं सेविउ पालिउ णेहउरु ।

मरुहयमयरद्धउ गउ मयरद्धउ संपत्तउ तं मेहउरु ॥ ७ ॥

8

Nagakumara fulfils the vow of the princess and marries her. A merchant tells him that there was a Jina temple in the Toyavali island.

आयउ सवडंमुहु मेहवाहु  
घरि पुज्जिउ तरुणिविइण्णडाहु  
पयचलणमिलिउ वाइउ मुयंगु  
तो दिण्ण कण्ण जाईउ विवाहु  
थिउ रामइं सँहुं रामाहिरामु  
अण्णहिं दिणि सावयधम्मसाहु  
रयणइं ढोइवि दिट्टउ णरिंदु  
परँतीरचोळु किं तेण सिहु  
णं पक्कवीसमो भावणिंदु  
छउमत्थघरत्थफणिंदवंदु  
दीसहि णावइ वारहमु रुहु  
पज्जलियविविहमाणिककीउ

पइसारिउ पुरि रिउहरिणवाहु ।  
उप्पेत्यसुकंठंससंकंराहु ।  
जोइउ वलेवि मुद्धइं अणंगु ।  
सिरिसंगे<sup>१</sup> णं तुट्टउ विवाहु ।  
णावइ सीयइं सहुं देउ रामु ।  
संपत्तु ससुरघरु वणियणाहु ।  
मयरद्धएण पुच्छिउ वर्णिंदु ।  
सुणि सुंदर तुहुं णं दहमु विहु ।  
तेवीसँमु णं संठिउ सुरिंदु ।  
णं वण्ण पंचवीसमु जिणिंदु ।  
लंघेप्पिणु भीयरु झससमुहु ।  
तोयाँवालि णामेँ अत्थि दीउ ।

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घत्ता—तँहिं जिणवरमंदिरु णयणाणंदिरु चामीयरणिम्मिउ विमलु ।

महियलँसरसंभउ णिच्चु जि णवणउ णं दीसइ पीयलु कमलु ॥ ८ ॥

५ E सयत्त°. ६ E आहु. ७ CDE तिहिं.

8. १ D सुकंठि. २ AB सुसंक. ३ E वायउ. ४ CE जायउ. ५ E सिंगे. ६ E सुहुं. ७ D तीर. ८ D तेतीसमु. ९ D बाहरमु. १० ABD तेयावालि. ११ A संतउ.

There on a big Banyan tree appeared some maidens who complained of injustice and cried for help. They were guarded by a Vidyadhara. Nagakumara thinks of his Vidyas and with their help goes to the island.

सप्पुरिसु व थिरमूलाहिठाणु  
सप्पुरिसु व कइसेविज्जमाणु  
सप्पुरिसु व परसंतावहारि  
सप्पुरिसु व तहिं वडविडवि अत्थि  
अण्णाउ भणंतिउ पुक्करंति  
गयहत्थे सुहडें रक्खियाउ  
वड्ढिमउ न जंपहुं देइ ताहुं  
हक्कारइ वारइ णेहंतुरिउ  
ताहिं अच्छइ भीसणु सुहडचंड  
णिज्जाइय देवि सुदंसणिल्ल  
किं किज्जउ दिज्जउ अंज विज्ज  
अण्णु वि संवाहणि देहि तेम

सप्पुरिसु व अकुसुमफलिहाणु ।  
सप्पुरिसु व दियवरदिण्णदाणु ।  
सप्पुरिसु व पत्तुद्धरणकारि ।  
जहिं करइ गंडकंडुयणु हत्थि ।  
तहु उप्परि कण्णउ उत्तरंति ।  
मइं अप्पुणु देव णिरिक्खियाउ ।  
सो जोहुं भीमु खेयरसुयाहुं ।  
अण्णु वि भुयवलमाहण्णफुरिउ ।  
ता चिंताविउ मणे पुरिसचंड ।  
संपत्त भणइ गुणगणरसिल्ल ।  
पहु भणइ देहि आहारविज्ज ।  
परतीरु जामि अज्जेव जेम ।

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घत्ता—ता दिण्णउ विज्जउ णिरु णिरवज्जउ तहो देवीए सुदंसणए ।

पहु संवाहियणियए णिउ घणथणियए अमरहरेण णहंगणए ॥ ९ ॥

10

Nagakumara with Vyala and others worships the Jina.

सो वालु महावालु वि सुतेउ  
कणयच्छविणिजियतरुणतवणु  
कउ वीरहो मंदरसित्तणेहु  
पइं जिण णिदिउ त्वट्टलु णरंगु  
तुह समु कंचणु तणु सत्तु मित्तु  
असुहारियाउ णीसारियाउ

अवरु वि अछेउ अवरु वि अमेउ ।  
गय पंच वि तं रइवइरिभवणु ।  
जिणु वंदिउ मंदरसित्तदेहु ।  
विसएसु तुज्जु किं पि वि ण रंगु ।  
तुहुं देव भुअणपंकरुहमित्तु ।  
दियवररियाउ पइं वारियाउ ।

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9. १ C सीहु. २ D णेय. ३ ABDE माहणु. ४ D बूहि पुज. ५ D णिरुव°.

10. १ C वीरहे. २ C तणु कंचणु; E तिणु कंचणु.

कंतावसेहिं कं तावसेहिं  
तुहुं जगगुरु अवसं सारएहिं  
वम्महवेणं परमुच्छियाइं  
सित्तइं तुह वायाजीवणेण

नाविज्जइ सुरहिं सतामसेहिं ।  
सुहु हिउ हिंडियसंसारएहिं ।  
भूअइं अइरइरसमुच्छियाइं ।  
पडिवण्णउ उवसमु जीवणेण ।

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घत्ता—इय वंदिवि जिणवरु हरिहरु दिणयरु कमलासणु गुणरयणणिहि ।  
तवजालाभासुरु कंपावियसुरु भवकाणणणिहुहणसिहि ॥ १० ॥

11

After meals Nagakumara sees the maidens. Being questioned by Vyala, the  
eldest of them gives an account of themselves. The town of Bhumitilaka.

उच्चुंगसिहरु सुरगिरिसमाणु  
पहु भिच्चहिं णाणारसविहिण्णु  
आया जिणहरु मज्झण्णयाले  
उट्टिउ अवलोइउ गयणमग्गु  
मंदारकुसुमकयकेससोहु  
थोव्वडथणमंडलयुलियहारु  
रंखोलमाणकंचीकलाउ  
कयलीकंदलसोमालियाउ  
रायाएसं वालेण तेण  
आयउ पहुँणा परिपुच्छियाउ  
पुक्कारु करहु किं णिच्चमेव

आसण्णु गंपि मणहरु विमाणु ।  
भोयणु भुत्तउ विज्जाए दिण्णु ।  
अण्णायपुव्वकण्णावमाले ।  
दिट्ठउ कुमरेण कुमारिवग्गु ।  
सासाणिलणिवडियमहुयरोहु ।  
पयमंजीरयझंकारसारु ।  
परितायहिं तायहिं कंथपलाउ ।  
आह्वयउ संव्वउ वालियाउ ।  
वालुंगपहरतासियणिवेण ।  
तरुणीउ तरुणहरिणच्छियाउ ।  
ता भणइ जेट्ठ सुणि कहमि देव ।

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घत्ता—णियडउं जि मणोहरु छुहपंडुरंधरु णंदणवणडुमरमियसुरु ।

एत्थत्थि भडारा तिहुयणसारा भूमितिलउ णामेण पुरु ॥ ११ ॥

३ E गुणाणिरय.

11. १ C \*काले. २ E अवलोयउ. ३ C थुव्वड; D थोवड. ४ E परकलाउ. ५ C omits this  
portion from संव्वउ to आयउ in line 10 below. ६ E वालग्ग. ७ A पडणा. ८ C  
णियडाउ. ९ C पंक्रियघरु.

They were five hundred daughters of King Sriraksha who was killed by his own nephew Pavanavega. The latter had imprisoned them all.

उक्त्वायंखग्गरक्खियसतेउ  
णामेण रक्खमहरक्ख तणय  
हउं पुत्ति मणोरमणामधेय  
मंदाइणि णाइणि मयणलील  
सामंगि मंगि सिंगारकंति  
चंदप्पह चंदिणि चंदलेह  
जयलच्छि अहिंसायवि सोमं  
चारित्तगुत्ति परचित्तचोरि  
सोहग्गसीय सइ रयणमाल  
कौलंगि कुरंगि सुरंगि तुंगि  
इय एवमाइ विहिपालिपाइं  
लइं पंचसयाइं मणोहरीहिं  
महु तायहो केरउ भाइण्णेउ  
तेणम्हइं पयउ मुद्धियाउ

सिरिरक्खराउ सिरिमइसमेउ ।  
बंधवपरिपालियसयणविणय ।  
पुणु विज्जुप्पह पुणु विज्जुवेय ।  
पुणु पोमिणि गोमिणि सुद्धसील ।  
देवइ रेवइ सावित्ति संति ।  
गाइत्ति सरासइ वुद्धिमेह ।  
णवरंग रंभ रमणीयरोमं ।  
रइ काममारि गंधारि गोरि ।  
मालइ मालिणि कंदप्पकील ।  
मइ कइवयजणणि विचारभंगि ।  
तुम्हइं पच्चक्ख णिहालियाइं ।  
पिउं पुत्तिहिं पीणपओहरीहिं ।  
णामेण पसिद्धउ पवणवेउ ।  
मग्गतें तेण न लद्धियाउ ।

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घत्ता—तें हयदाइंजए रक्खसविज्जए मारिउ जणणु भडेण सहं ।

15

घणतिमिरंधारए कारागारए बंधिवि भायर धित्त महु ॥ १२ ॥

They had refused to marry the murderer of their father, but they offer to marry Nagakumara if he could release them. Nagakumara promises to do what he could.

इच्छंतु वि दुज्जणु णीससंतु  
तें वोल्लिउ किं महु अत्थि गोहु  
जइ वइरभाउ हियएण धरहु

अम्हहिं न समिच्छिउ पिउकरंतु ।  
को करइ दइच्चं सहं विरोहु ।  
तो वणु जाइवि कूवोरु करहु ।

12. १ C उक्त्वाइ. २ E कंति. ३ E साम. ४ MSS राम. ५ CE कालिगि. ६ C पिय. ७ E भायणेउ. ८ E दायज्जए.

13. १ D ता. २ E वणि. ३ E कुवारु.

पुरिसैं सयलाउ णिरिक्खियाउ  
 णंदिणिवालें णं णंदिणीउ  
 जइ मेल्लावहि तो होसि णाहु  
 ता भणिउ कुमारें कयदएण  
 धणु खीणु वि विहलियपोसणेण  
 पारंभियवलिवलणिग्गहेण  
 सैयणत्तणु सज्जणगुणग्गहेण  
 जुज्झिज्जइ किज्जइ कज्जसिद्धि  
 तर्हि अवसरे भिच्चैं हक्कियाउ  
 पुरवरु गयाउ गयवरगईउ

लउडीयरेण परिरिक्खियाउ ।  
 अम्हइं मांरुयजववंदिणीउ ।  
 णं तो किं लायहि देहे डाहु ।  
 दुक्खु वि चंगउ सुतवें कएण ।  
 मरणु वि चंगउ सण्णासणेण ।  
 रणु चंगउ दीणपरिग्गहेण ।  
 पोरिसु सरणाइयरक्खणेण ।  
 दिज्जइ विहलियदुत्थियहं रिद्धि ।  
 णीसेसउ कण्णउ कोक्कियाउ ।  
 पहु संचितइ मंतिहिं मईउ ।

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घत्ता—रामाहररायहो दीणहो रायहो परपीडणे किं पूरियउ ।

मर्णांमि रायत्तणु जगे जसकित्तणु जेण दीणु उद्धंरियउ ॥ १३ ॥

15

14

Nagakumara sends ambassadors to Pavanavega, demanding restoration of the kingdom and release of the maidens. The enemy's retort.

इय भणिवि अछेयाभेय सिट्ठ  
 रायालय वोळ्ळिउ पवणवेउ  
 रक्खहो महरक्खहो रज्जु देवि  
 मा कुमंरिहिं केरी करहि तत्ति  
 जणकवलवलणकीलाविसाले  
 ता भणिउ सरसु मारुयजवेण  
 पियमुहकमलें अवलोइएण  
 ओहच्छमि हउं विरएवि वूहु  
 जं सँसुरहो किउ तं करमि तासु  
 ता गय ते जोइय चँरणरेहिं

ते दूय वे वि पुरवरे पइट्ट ।  
 आपसु देइ तुह मयरकेउ ।  
 णीसरु तुहुं पुरवरु परिहरेवि ।  
 मा हक्कारहि भीसणभवित्ति ।  
 मा णिवडहि कावालिणिकवाले ।  
 मारइ अणंगु विरहँ णवेण ।  
 णउ सत्थे संगरे ढोइएण ।  
 आवेउ लेउ कण्णासमूहु ।  
 भक्खंतु लुद्धगिद्धंतमासु ।  
 पहरणइं लित्ति दीहरकरेहिं ।

5

10

४ E मारुवजयवंदणीउ. ५ ABCE omit this line. ६ E भिच्चइं. ७ E परियउ.

८ ABDE मज्जु वि. ९ AB उरियउ.

14. १ E णीहरु. २ E कुवरिहिं. ३ C कमल. ४ E मारुव. ५ E सुसरहो. ६ A वर°.

घत्ता—पंच वि भाभासुर जियदेवासुर रयणविहसणपरियरिय ।  
जगे णायणयाणय परिपालियपय लोयवाल णं अवयरिय ॥ १४ ॥

15

Pavanavega meets his death at the hands of Nagakumara.

णं पंच वि पंडव अइपयंड	णं पंच हत्थि मयागिल्लुगंड ।	
णं पंच सीह णं पंच जलण	णं पंच मेरु संजायचलण ।	
णं पंच वि मयणहो पंचवाण	पंच वि धाविय उग्गयक्किवाण ।	
पंचेहिं हयगयरहरहिय दलिय	णं पंडसुयहिं रणि कुरु व मलिय ।	
पंचेहुं वि रिउहुं गलवेवियाइं	पंचत्तहो णीयइं जीवियाइं ।	5
दलियाइं रहंगइं रहवराहं	गल्लिय गय गयगंधेण ताहं ।	
पैहरंतहं जायंधरिणराहं	रहरहिय ण याणिय क्किं गयाहं ।	
हय हय मुहफेडे थिप्पमाण	हिलिहिलिअंतावलिगुप्पमाण ।	
कर्प सेण्णभंगे सइं वाउवेउ	अब्भिड्डिउं भडहं भंडणे अजेउ ।	
जायंधरिणा ओसरिवि सरिवि	असिणांसिवत्तु णिवडंतु धरिवि ।	10
हउ विण्णाणेण लहेवि रंधु	छिजंतु दुट्टकंठद्विबंधु ।	
उच्छलित रुहिरु धाराए सरलु	पडियउ सिरु णाइं सणालु कमलु ।	

घत्ता—उल्हाविउ वहरिहे मणगयखेरिहे” कोवहुवासणु पज्जलित ।  
असिवाणियधारण परदुव्वारण णियपरिहवपडु विच्छुलित ॥ १५ ॥

16

Submission of the warriors, marriage of the maidens, restoration of the kingdom  
to their brothers and Nagakumara's return to the Pandyan capital.

जाणिल्ल कण्णापरितायणेण	आपं भडणियरे तांयणेण ।
विण्णाविउ राउ जयलच्छिकामु	तुहुं अमह सामि पच्चक्खुं कामु ।
पहुणा रामेण व वाणरोहु	किंकरयणु इच्छिउ वा णरोहु ।

७ AB भासुर.

15. १ C omits this foot. २ E पंच वि णं मयणहो. ३ ABC omit this line. ४ C पंचहं.  
५ ABC omit this line; E पहरंतहिं. ६ C यंतावलि. ७ D गुप्फमाण. ८ CE कयं  
९ C अब्भिड्ड. १० E आणा. ११ C खेहिरे. १२ E विच्छलित.
16. १ C भायणेण. २ C सउ. ३ C पच्चक्ख.



मुद्धउ पियदंसणे हरिसियाउ  
वरतिलयँउ चंदणसुरहियाउ  
णयणेहिं परँजियहरिणियाउ  
कँलमंगलपुण्णमणोहँराउ  
णं हंसिणीउ सुरतरुणियाउ  
करपल्लव उववणतरु णियाउ  
हँयपवणवेयरक्खंकराय  
थवियाउ ताउ तित्थु जि सईउ  
ते णवसेवय विणिहिय सुधीर  
आरुहिवि मणोहरु सुरविमाणु  
पंच वि जण मँणिभूसियसवासे

णं मलयमहासुसिहरि सियाउ ।  
पवरच्छराउ णं सुरहियाउ ।  
णं गोउलगोविउ हरिणियाउ ।  
वड्डारियसयणमणोहराउ ।  
परिणिवि णीसेसउ तरुणियाउ ।  
पुरवरे गुणपसरियवयणराउ ।  
कय रक्खमहारक्खंक राय ।  
लीलालोइयणियपुरिसईउ ।  
तहिं रक्खणु मंतीस वि सुधीर ।  
तेणोहामियसुरविमाणु ।  
आवेप्पिणु थिय पंडीसवासे ।

5

10

15

यत्ता—हरहारहिमुज्जलु वियलियकलिमलु अणिवारिउ परिभमइ तहिं ।

जसु णरवरसारहो णायकुमारहो पुष्पयंतकिरणाइं जहिं ॥ १६ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयंतविरइए महाकव्वे

वहुकण्णकल्लाणवीरकिंकरलंभो णाम अट्टमो परिच्छेउ समत्तो ॥

संधि ॥ ८ ॥

४ D तिलउ. ५ D परिजिय. ६ E reads before this करपल्लवउववणतसणियाउ णं हंसणीउ सुरतरुणियाउ. ७ ABCDE मणोरहाउ. ८ E omits this foot. ९ ABC मुणिदूसिय; E मुणिभूसिय.

## IX

1

Nagakumara goes to Dantipura, marries the princess Madanamanjusha  
and then goes to the town of Tribhuvanatilaka.

णिहणेवि पवणवेउ समरे रंखमहारक्खहुं महि देप्पिणु ।  
जायंधरि अरिदंतिहरि गउ दंतिउरहो महुर मुएप्पिणु ॥ ध्रुवकं ॥

पुच्छिय पंडियैपहु पंडीसर  
णं पंप्फुल्लफुल्लमाणससर  
णवजलहरसर संचल्लिउ सर  
हरिवरखुररयढंकिरणेसर  
अंधदेसे णववियसियउववणे  
दंतिणयरे णिवधम्मपसाहिउ  
चंदमईदेवीउज्जोयउ  
तेण वि सो पइसारिउ सभवणे  
पुत्ति पवद्धियपरमाणंदं  
णेहु लहेप्पिणु सुहि मण्णेप्पिणु  
चउवण्णासमसोहियाणिलयहो

पुंडुरंपुंडरीउ परमेसर ।  
उच्छुसरासणु गुणसंधियसर ।  
चलइ सेणु थरहरइ फणीसर । 5  
णयणाहिं ण मुणिय रयाणि ण वासर ।  
विमलगहीरंसरे सीयल्लवणे ।  
चंडउत्तुं पहु सरसासांहिउ ।  
समुहुं एंतु जामापं जोयउं ।  
दिट्ठए मुद्धे घणथणजोव्वणे । 10  
दिण्ण मयणमंजूस गरिंदं ।  
दीहरच्छि सा तित्थु थवेप्पिणु ।  
पुणु गउ णयरहो तिहुयणातिलयहो ।

धत्ता—ताहिं विजयंधरु मंडलिउ मंडलमेल्लेइं धणंइं लएप्पिणु ।

विजयमहाएवीसहिउ अवलोइउ कारुणु करेप्पिणु ॥ १ ॥

15

1. १ C रक्खहं महि देविणु. २ AB omit ध्रुवकं. ३ C पंडिविपहु. ४ C पुंडुर. ५ D पुप्फुल्ल. ६ E हय. ७ E गहीरसारि. ८ ABC णिम्मलवणे. ९ C चंडवत्तु. १० E सोहिउ. ११ ABCD जोइउ. १२ C मुद्धं. १३ CE मोल्लं. १४ C omits घणं. १५ C कारणु.

2

Nagakumara marries Lakshminati who wins his affections very deeply.

घरु आयहो मयणहो विरइयरइ  
सा तहो रुच्चइ चंदहो रत्ति व  
सुंयणहो सज्जणगुणगणतत्ति व  
वरकइणाहहो भासाजुत्ति व  
अरुहणहवणपारंभहो जुत्ति व  
मगणयहो विप्पहो संकंति व  
सम्मत्तहो सुधम्मणिव्विंत्ति व  
सरसहो सुललियकव्वपउत्ति व  
वइयायरणहो कयपयवित्ति व  
कुंमुयायरहो णिसायरदित्ति व

तेण वि धीय दिण्ण लच्छीमइ ।  
णवियहो भवियहो जिणवरभात्ति व ।  
पत्थिवपहुहे पहुत्तणसत्ति व ।  
निग्गंथहो तणुमणवयगुत्ति व ।  
सामणित्तहो मंतहो खंति व । 5  
जोणहाहारविसेसहो कंति व ।  
दाणेसहो घरि ठिय रिसिपंति व ।  
भमरहो णवसररुहरसभुत्ति व ।  
देसहो णरवइणायपवित्ति व ।  
जसवंतहो पुरिसहो जसकित्ति व । 10

घत्ता—किं कीरइ वेल्लिहिं फुल्लियहिं फुल्ल जांहं रसु चक्खिक्खवि णिग्गइ ।  
सोहग्गु पसंसिउ मालइहे महुयरु जांहिं णिरारिउ लग्गइ ॥ २ ॥

3

Woman is the ornament of man.

सोहइ जलहरु सुरधणुछायए  
सोहइ कइयणु कहए सुवद्धए  
सोहइ मुणिवरिंदु मणसुद्धिए  
सोहइ मंति मंतविहिदिट्टिए  
सोहइ पाउसु साससमिद्धिए  
सोहइ माणुसु गुणसंपत्तिए  
सोहइ महिरुहु कुसुमियसाहए  
सोहइ माहउ उरयललच्छिए

सोहइ णरवरु संच्चए वायए ।  
सोहइ साहउ विज्जए सिद्धए ।  
सोहइ महिवइ णिम्मलवुद्धिए ।  
सोहइ किंकरु असिवरलट्टिए ।  
सोहइ विहउ सपरियणरिद्धिए । 5  
सोहइ कज्जारंभु समात्तिए ।  
सोहइ सुहइ सुपोरिसराहए ।  
सोहइ वरु वहुयए धवलच्छिए ।

घत्ताः—गुणहरु मुट्टिहे माइयउ सुद्धवंसु अण्णु वि कोडीसरु ।

णरहो कलत्तु सरासणु वि किं ण करइ सरीरु भाभासुरु ॥ ३ ॥ 10

2. १ CD add before this ' विसयविरत्तहो संतहो मुत्ति व ' २ C पुहुहे; E पहुहि. ३ AB पारंभे. ४ C संति व ५ C संकंति. ६ BCDE जिणहाहार. ७ C णिव्वत्ति; E णिथात्ति. ८ C omits this foo'. ९ C जासु. १० C जासु; E जाइ.

3. १ AB सइए.

Teacher Pihitasrava arrives at Tribhuvanatilaka and  
Nagakumara visits him.

लच्छीमइमुहपंकयल्लप्पउ	णायकुमारु णवियपरमप्पउ ।
तिहुयणतिलयणयरे वणकीलए	इच्छियसुहु भुंजंतु सलीलए ।
अणुहवंतु सिय अल्लइ जइयहुं	पिहियासउ गुरु आयउ तइयहुं ।
णं समाहि णं सरसइ णं दय	णं खम पुरिसवेस विहिणा कय ।
णावइ उवसमु दमु जमु संजमु	णाइं अहिंसए दाविउ णियकमु । 5
णं पच्चक्खु धम्मु सइं हूयउ	णं रिसिं सिद्धिविलासिणिदूयउ ।
णं तवासिरिसव्वंगहिं घडियउ	सीलगुणामलरयणहिं जडियउ ।
णं समिइहिं पयडिउ आहोयउ	णं दाविउ तिहिं गुत्तिहिं जोयउ ।
पंचवीसभावणभावंगउ	उज्झियवज्जम्भंतरसंगउ ।
सो जाइवि वंदिउ रइरमणें	दिण्णासीस मणोरुहदमणें । 10

घत्ता—इसिणा धम्मवुद्धि भणिउ वियसेवि बोल्लिउ णायकुमारें ।

धम्मु ण याणामि देव हउं अल्लमि छायउ मोहंधारें ॥ ४ ॥

Philosophical discourse of Pihitasrava. Remarks on  
the ' Kshanika Vada ' of the Buddhists.

भणइ भडारउ मोहु ण किज्जइ	मोहें णाणु हुंतु ढंकिज्जइ ।
मोहें पसरइ मिच्छादंसणु	जगु णिदिट्ठउ खणविद्धंसणु ।
इक्के वासण तासु ण णासइ	सो किं जीउ जिणागमुं विलसइ ।
भंतिय भंति केम साहिज्जइ	दुचियडुं महु हासउ दिज्जइ ।
अंवरु परिहइ भोयणु भुंजइ	भुयणणाणु पभणंतु ण लज्जइ । 5
परमाणु य मिलंति वहु जहिं जहिं	घडपडविडवि होंति भुंवि तहिं तहिं ।
खणधंसियहो णाणु संजोयउ	गयसंजोउ ण दीसइ लोयउ ।
संतइ संताणइ संगहियइं	गोविणासि कहिं दुद्धइं दहियइं ।

4. १ ABDE °तिलए. २ C सिरि. ३ ABD दूवर. ४ ABD जोइउ. ५ C अल्लमि च्छयउ.

5. १ E खणु. २ E वासुण. ३ C जिणायमु. ४ C भुअ वि तहिं.

दीवक्खए कहिं लब्भइ अंजणु                      सच्चउ भासइ णेमिणिरंजणु ।  
 खाणि खाणि अण्णु जीउ जइ जायउ              तो वाहिरे गउ किहं<sup>५</sup> घरु आयउ । 10  
 अण्णे थवियउ अण्णु ण याणइ                    सुण्णु वि वाइ काइ<sup>६</sup> वक्खाणइ ।  
 घत्ता—सुण्णु असेसु वि जइ कहिउ तो किं तहो पंचिदियदंडणु ।  
 चीवरणिवसणु वयधरणु सत्तहडीभोयणु सिरमुंडणु ॥ ५ ॥

6

Remarks on the orthodox philosophies of the Brahmans.

पुहइ वंभु पाणिउ लच्छीसंरु                      हुयवहु रुहु पवणु पुणु ईसरु ।  
 सिउ<sup>१</sup> अंवरु कुलकउले<sup>२</sup> भाणिउ<sup>३</sup>              तेण वि तच्चु किं पि ण वियाणिउ ।  
 तं जि समासिउ दूसिय<sup>४</sup>दइवें                    गयणु जि भणिउ सयासिउ सइवें ।  
 णिक्कलु किं पसरइ आउंचेइ                    णिक्कलु किं परमाणुय संचइ ।  
 णिक्कलु किं तणु गिणहइ थित्तइ              णिक्कलु किं परकज्जइ चित्तइ । 5  
 णिक्कलु किं भणु करइ वि धरइ वि              णिक्कलु किं तिहुयणु संघरइ वि ।  
 णिक्कलु किं सइं पढइ पढावइ                  णिक्कलु मोक्खमग्गु किं दावइ ।  
 णिक्कलु किं अट्टंगइं धारइ                      णिक्कलु किं परु पेइ वारइ ।  
 णिक्कलु किं परिणामहो वच्चइ                  णिक्कलुसु किं गार्यइ णच्चइ ।

घत्ता—णिक्कलु णिच्चलु णाणतणु सिद्धत्तेण सहावें थक्कइ । 10  
 अप्पउ मरइ ण संभवइ कहिं किर सो जगजत्तहे दुक्कइ ॥ ६ ॥

7

Remarks on the ortholox philosophies continued.

सित्थु जाइ किं जवणालत्तहो                      घउ किं पुणु वि जाइ दुद्धत्तहो ।  
 सिद्धु भमइ किं भवसंसारए                    गहियविमुक्ककलेवरभारए ।  
 अक्खवायकणयरमुणिमणिणउ              सिवगयणारविदु किं वणिणउ ।  
 मयणडहणु किं महिलासत्तउ                  णाणवंतु किं मइरण मत्तउ ।  
 णिम्मलु किं परवइरें णडियउ                  णिरहु वि अयसिरखुंटणे पडियउ । 5

५ E कहिं. ६ E वाउ.

6. १ E लच्छीहरु. २ A सिय; BD सिव. ३ E भणियउ. ४ E दूसिवि. ५ E आवंचइ. ६ A परमाणु सयंचइ. ७ ABC घत्तइ. ८ E गावइ.

7. १ ABD केण य.

पहु वि बहूयं पावे दंडिउ  
सव्वत्थहो किरं काइं बलहें  
किं कवालु संतोसें तिच्चहो  
णिच्चमेव मयमोहें मूढहो  
ईसरवाउ य चादगहिल्लय  
घत्ता—माणमोहलोहंतरिय पुत्तकलत्तवित्तरसलालस ।

अट्टसट्ठित्थइं किं हिंडिउ ।  
सदयहो किं सूलेण रउहें ।  
अट्ठियभूसणु काइं पवित्तहो ।  
लिंगवेसु किं रोसारूढहो ।  
किं पलवहि जडमत्तपिसल्लय ।

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पहरणकर परजीवहर फुड ण कहंति धम्मु कामालस ॥ ७ ॥

8

Authority of the Vedas questioned.

मिगमारउ अहिंस किं घोसइ  
अलियभासि णरु अलियहं सुहकरु  
परयारिउ परयारइं विहियइं  
लुद्धउ गाइभूमिधणदाणइं  
वसुकारणे कुकम्मं कारावइ  
कव्वइं करइ सव्वणीसारइं  
रयणीभोयणु पुण्णु पयंपइ

जो मासें अप्पाणउ पोसइ ।  
थेणउ थेणत्तणे वद्धायरु ।  
दावइ सुरहं पुराणइं लिहियइं ।  
धण्णइं देवंगइं परिहाणइं ।  
अप्पणु मरइ परु वि मारावइ ।  
महुपाणइं पलकवलाहारइं ।  
जीहालंपड मणुं ण वियप्पइ ।

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घत्ता—वेउ पमाणु ण होइ जय विणु ज्जीवेण सइ कीहिं लब्भइ ।

विणु सरेण कीहिं णवकमलु विणु धेणुयए गयणु किं दुब्भइ ॥ ८ ॥

9

Reference to some orthodox beliefs and superstitions.

वज्झइ रुज्झइ पुणु ताडिज्जइ  
गाइवलइहु णिग्गहु किज्जइ  
गोकुहुंनु किं देउ भणिज्जइ  
पसुपावेण हौंति पाउब्भइ  
भक्खिवि मिगजंगलु दूसिवि जिणुं  
सउयामणिहिं मज्जु पइं संधिउं

विज्झइ णक्कु धरिवि पाडिज्जइ ।  
वच्छु पियंतु खीरु कड्ढिज्जइ ।  
हो हो पूरइ किं पलविज्जइ ।  
दुक्कियफलु भुंजंति महाभइ ।  
भइं काइं धरियउ कण्हायणु ।  
गोसवि जणणीगमणु विचिंतिउ ।

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२ E किं खाइ.

8. १ C अलियहो. २ B परियारइं; C परयारिय. ३ C पुराणहं. ४ D कुकम्म. ५ ABC करावइ

६ E omits the following three feet. ७ C मणे. ८ E किहिं.

9. १ E omits this foot. २ CE जणु. ३ C भइ. ४ E उण्हायणु. ५ D सेविउ.

जण्णपियरविहिमिसु मंडेप्पिणु  
आमिसरसविसेस चक्खंतें  
रुहु वंभु सच्चु वि सइं पासिउ  
इंगालहो धोयहो धवलत्तणु

तिक्खइं कत्तियाइं खंडेप्पिणु ।  
सयलजीव भक्खिय भक्खंतें ।  
वंभणचारु वेयविहिविलसिउ ।  
कहिं जलेण णरदेहसइत्तणु ।

10

घत्ता—दब्भें सलिलें मट्टियएं अट्टियपत्तणिहित्ताहारें ।

कह सुज्झंति वराय जड मइलिय घोरें हिंसायारें ॥ ९ ॥

10

Remarks on Mimamsa and Sankhya.

सुरय समिच्छइ सग्गहो गच्छइ  
हा हा वेयवाइ किं वोल्लइ  
एक्कु णिच्चु किं तच्चु भणिज्जइ  
एक्कु थाइ अण्णेक्कु वि धावइ  
णिच्चहो कहिं लब्भइ चालत्तणु  
णिच्चु वत्थु परिणवइ ण भेयहिं  
पुरिसारामु भवणु संदिट्ठउ  
एम सुण्णु मीमंसें सिट्ठउ  
किरियावज्जिउ णिम्मलु सुद्धउ  
विणु किरियए कहिं तणुमणवयणइं  
विणु किरियए कहिं वज्झइ पावें

परु मारेप्पिणु धम्महो वंछइ ।  
तहो आयासें फलु किं फुल्लइ ।  
एक्कु देइ अण्णे किं लिज्जइ ।  
एक्कु मरइ अण्णेक्कु वि जीवइ ।  
णवजोव्वणु पुणरवि बुद्धत्तणु ।  
तसथावरपुग्गलपरिवेयहिं ।  
पुरिसहो दंसणु कहिं मि ण लद्धउ ।  
जीउ पुण्णु पाउ वि णउ दिट्ठउ ।  
संखपुरिसु किं पयइए वद्धउ ।  
विणु किरियए कहिं बहुभवगहणइं ।  
मुच्चइ किं हो एण पलावें ।

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घत्ता—भूयइं पंच पंच गुणइं पंचिंदियइं पंच तंमत्तउ ।

मणुहंकारवुद्धिपसरु कहिं पयइए पुरिसु संजुत्तउ ॥ १० ॥

11

Concluding remarks on Kanada, Kapila and Sugata.

जलजलणहं विरोहु ससहावें  
पवणु चवल्लु महि थक्क थिरत्तें

ताइं थंतिं किह इक्कें भावें ।  
हा किं इंखिउ सुरगुरुपुत्तें ।

10. १ C सुर समिच्छइं. २ C तहो आहासें फुल्ल किं फुल्लहिं. ३ E omits the following three feet,

भूयहं मेलावड कर्हि वट्टइ  
जइ जीवहो जीवत्तणु आयड  
तो हउं मण्णमि भुंजियभोयहो  
एक्कु सररीरु किं ण किर पहवइ  
एम लोउ मोहिउ कुमईसर्हि  
एयहं मइ ण कयाइ वि दिज्जइ  
गयणु अणाइ अणंतु अंमाणु वि  
दहविहु दुविहु स तवैकयदाणु वि

एक्कु थाइ तर्हि एक्कु पयट्टइ ।  
चउभूयहं संजोएं जायड ।  
एक्कु सहाउ किं ण तेलोयहो । 5  
किं वइतंडिउ पंडिउ विलवइ ।  
कणयरकविलसुगयदियसीसर्हि ।  
मिच्छापंथे कर्हि मि ण णिज्जइ ।  
लोउ अणाइ लोयसंठाणु वि ।  
धम्मू अणाइ धम्मसंताणु वि । 10

घत्ता—चउगइयउ संसारियहं दर्व्विदियभाविंदियपाणहं ।

पंचमगइ सासयगुणहं सिद्धहं सुद्धहं केवलणाणहं ॥ ११ ॥

12

The Right faith.

पंचमगइउ अणाइअणंतउ  
अण्णण्णइं जम्माइं भंमंतउ  
धम्मू मुणंति य संतिकसाया  
सोलहभावणभाववसंगय  
अट्टगुणद्विवंत मइवंता  
देवसत्थगुरुमूढविवज्जिय  
कुसुरकुगुरुसेवासंगमपर  
मिच्छालिंगिय तह सेवयजण  
सुद्धसदिट्ठी ते जाणहि णर

चउगइगहणि जीउ हिंडंतउ ।  
अण्णण्णइं अंगइं छडुंतउ ।  
के वि जीव गुरुपयसंगाया ।  
सम्मत्तेण विसुद्धे संगय । 5  
संवेयाइय णिच्च धरंता ।  
जाइकुलाइयमयणावज्जिय ।  
तह य कुसत्थकुसुयपाँढयणर ।  
जेहिं ण सेविय छअणायदण ।  
साहंमियवच्छल्लकयायर ।

घत्ता—संकाकंखाविरहियउ विदिगिंछापंरिचज्जियउ ।

10

दंसणु जेहिं समासियउ तित्थयरत्तणु तेहिं समज्जिउ ॥ १२ ॥

11. १ D मइ मिच्छापहि कर्हि मि. २ E विमाणु. ३ ABC तवे.

12. १ C भवंतउ. २ C गुणंति समंति कसाया. ३ AB omit the following five lines, ४ E पाढणपर. ५ E भुअणायदण. ६ ABCE omit this line,



The Right knowledge and the Right conduct.

कोहलोहमोहंगइ छिंदिवि  
वारहविहु तवचरणु चरेप्पिणु  
इंदपडिंदहमिंद हवेप्पिणु  
परमणाणु परमेट्टि णवेप्पिणु  
पंचसु पंचसु पंचसु धामसु  
णिवकुलणहयलउग्गयणेसर  
धरणिधराधर करिदीहरकर  
मेइणि भुंजिवि अहव ण भुंजिवि  
केवलणाणु विमलु उप्पाइवि  
सुहुमु दूरु अंतरियउ दिट्टउ  
देउ दोसणिम्मुकु समासिउ  
सयलु देउ अरहंतु भडारउ

घोरइं पंडरइं तिमिरइं भिंदिवि ।  
वरपंडियमरणेण मरेप्पिणु ।  
चोक्खइं सुरसुक्खइं भुंजेप्पिणु ।  
दिव्वदेहु अवसाणि मुएप्पिणु ।  
भरहविदेहइंरावयणामसु ।  
अइसयवंत संत परमेसर ।  
अतुल महावल सयल वि जिणवर ।  
अप्पाणउ चारित्ते णिउंजिवि ।  
लोयालोउ सव्वु अवलोइवि ।  
तिहुयणुं जणे परमेट्टिहिं सिट्टउ ।  
दुविहु सयलु णिकलु उवएसिउ ।  
णिकलु सुट्टु सिट्टु असरीरउ ।

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घत्ता—धम्मु अहिंसा परमुं जएं तित्थइं रिसिठाणाइं पवित्तइं ।

मोक्खंमग्गु सुंदर मुणसु तिण्णि वि दंसणणाणचरित्तइं ॥ १३ ॥

The teacher concludes his discourse and Nagakumara accepts the excellent faith.

धिट्ठिणं तिट्ठिए जो णउ चत्तउ  
णाणमोक्खु तहो किं किर छज्जइ  
मोक्खु गुणक्खएण जहिं जायउ  
अण्णेक्कहो संसारु ण णिट्ठिउं  
सुण्णु मोक्खु अण्णेण पलोइउ

दिक्खामोक्खु तेण किं वुत्तउ ।  
जो कामिणिहिं कडक्खहिं छिज्जइ ।  
जीवविणासु तेण विण्णायउ ।  
हरणकरणु सामंत्यु परिट्ठिउ ।  
अण्णे अण्णउ गयणि निओइउ ।

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13 १ E मोहंगय छिंदिवि. २ E पवरइं. ३ E सोक्खइं. ४ E \*णाहु. ५ E एरावय. ६ E चारित्त

७ C तिहुयण; E तिहुवणु. ८ C परम. ९ E जई. १० C मुक्ख.

14. १ DE धिट्ठए तिट्ठए. २ CE कडक्खें. ३ E णट्टउ. ४ DE हरणु. ५ E सामंत्ये पइट्ठिउ.

तहिं जि तासु किर लउ संजांयउ  
देहु जि जीउ जीउ णउ भिण्णउ  
इंदियपच्चक्खु वि जइ संतउ  
चरमसररीराथारु णिरिक्खउ  
मोक्खु महंतहिं संतहिं अक्खिउ

अवरु भणइ कहिं मोक्खु अकांयउ ।  
सो किं जाणइ किं पि सुदुण्णउ ।  
तो किह णज्जइ अग्गइ होंतउ ।  
दंसणणाणविसेसु वि लक्खिउ ।  
सो केहिं मि विण्णेहिं परिक्खिउ ।

10

घत्ता--आयण्णिवि णियगुरुवयणु मयणे परमधम्मु पडिवण्णउ ।

जाइजरामरणत्तिहरु वोहिलाहु सव्वहं संपण्णउ ॥ १४ ॥

15

Nagakumara's inquiry about the cause of his unbounded love for Lakshmi-mati.  
The teacher's reply. Merchant Dhanadatta of Vitasokapur and his son Nagadatta.

पवियंभइ वसंतु वणराइए  
भिज्जइ विउसु वि पंडियमइयए  
लच्छीमइयए हउं पेम्मंधउ  
कहइ महारिसि एत्थु जि दीवण  
वीयसोयपुणे वणि धणयत्तउ  
णंदणु णायदत्तु णं वम्महु  
अवरु वि वसुयत्तउ तहिं वणिवइ  
ताहं विहिं मि कुलहरचूडामणि  
कोमलसरल कमलदलणेत्तहो  
सिरिपंचमिउववासणित्तहो

महुलिहु गज्जइ वियसियजाइए ।  
चवइ कुमार गिरि व गिरिणइयए ।  
मुणि भणु महु सिणेहसंबंधउ ।  
णयरे रवण्णे वरिसे अइरावए ।  
धणसिरिवरु वणिवरु धणयत्तउ ।  
णारीसुहयत्तणमयणिम्महु ।  
वसुमइरमणि रमणंपसरियरइ ।  
णायवसु त्ति पुत्ति पीणत्थणि ।  
दिण्णी णायदत्त वणित्तहो ।  
मुणिणाहहो समीवे मुणिगुत्तहो ।

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घत्ता--सुहसुक्खइं भुजंतु ठिउं वालमरालगइए सहुं वालए ।

गय दियहा ण वि याणियउ सयणबंधुपरिमिउ तायालए ॥ १५ ॥

10

A sage arrives and Nagadatta took the vow of observing the Srutapanchami fast.

गयहिं दिणेहिं कयहिं मि अण्णु  
मडंवसुगामपुराइं चयंतु

मुणी मणगुत्तु वइगुणपुण्णु ।  
चउच्चिहसंघसमाणु महंतु ।

६ E सुदुण्णउ. ७ E ण जइ. ८ C सातहिं. ९ CE धण्णेहिं. १० AB संपज्जउ.

15. १ D सुहयत्तणु. २ E रमणि. ३ E omits this line. ४ D adds before this तुह सोहइ सा णिरुवमबंधिम अंगलीण णं चंदहो चंदिम ।. ५ C थिउ. ६ D बंध.

खमाए महोवहि मेरु व तुंगु  
समीरणु णाई वलेण महंतु  
मलंतु दलंतु असेसु वि कम्मु  
वणालए आइवि थक्कु तुरंतु  
संपुत्तु संबंधु कलत्तसमाणु  
णिविट्ठु णियच्छिवि वंदिउ साहु  
णरिंदसमाणउ तूहि<sup>१</sup> मि तित्थु  
सुणेवि मुणीसरसाहिउ धम्मु  
पईवि सुपंचमि फग्गुणमासे

ससी व सुसोसु सुतेयपयंगु ।  
वहुवभवदुक्खविणासु करंतु ।  
जरामरणवभवणासियजम्मु ।  
सुणेवि णरिंदु णरिंदमहंतु ।  
सुतोसु करेवि परायउ जाणु ।  
विणेयपमाणु सुओवहिगाहु ।  
सराउ परायउ दोसवहत्थु ।  
वयाइं लएवि परिट्ठिउ सम्मु ।  
लएवि उवासु करेवि<sup>२</sup> सतोसे ।

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घत्ता—आयणिगवि तुहुं मुणिवयणु णिसुणिवि तेण सयल्लु परिपुण्णउ ।  
होइवि तोसु करेवि मणे गेहु सोवि संपत्तु रवण्णउ ॥ १६ ॥

17

On the night of the fast day Nagadatta died and became a god in heaven.

रवी उग्गमाणे  
तिलोयंप्पहाणे  
अहीसेयपूया  
फलाणेयदिच्चा  
जिणो वंदिऊणं  
मुणीणाहपासे<sup>३</sup>  
कमा वंदिऊणं  
सुओ धम्मएसो  
तिलोयाण माणं  
रवी रत्तमाणो  
वणीसो वि गेहे

तमोहे पलाणे ।  
पजाए विहाणे ।  
कया सारभूया ।  
पुणो दिण्ण सच्चा ।  
किरीयासमाणं ।  
हयामोहवासे<sup>३</sup> ।  
णिविट्ठो णिऊणं ।  
करंतो पयासो ।  
असेसं पमाणं ।  
गओ अत्थमाणो ।  
विसाले सुदेहे ।

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16. १ BD णरिंदु. २ CE संबंधु सपुत्तु. ३ C तुहमवि तित्थु; ABD दृहि मि. ४ AB लईवि. ५ E करेविणु तोसु. ६ ABD omits सयल्लु; E reads the foot सुणिसुणेवि लोउ परिपुण्णउ.

17. १ A तियाल. २ CDE add before this अहीसेयपुजे गओ अप्पयजे; E has ° जो in place of °जे. ३ C °सो.

सबंधू समित्तो	ठिओ धम्मचित्तो ।	
तमोहेण जुत्ती	गया अद्धरत्ती ।	
हुया ताम तण्हा	सरीरे सउण्हा ।	
तुहीणाइदच्चा	कया अंगे सच्चा ।	15
लवंगेलसारा	वहूणीरफारा ।	
कुणंता सुवायं	पडावीयणायं ।	
गए जामे इक्के	सुहे तीवसुक्के ।	
सरीरस्स चेट्टा	खणेणं पणट्टा ।	
णिएऊण ताओ	करेई उवाओ ।	20
तओ जालवक्खे	पजालंसुमोक्खे ।	
मणी सूरकंतो	पहाए फुरंतो ।	
तहिं तेण वुत्तो	सुओ णायदत्तो ।	
रवी उग्गमाणो	णहे गच्छमाणो ।	
करे देवकज्जं	सण्हाणं सपुज्जं	25
चैईऊण सेजा	यिएही सुपेजा ।	
तओ तेण लत्तं	पिया कट्टवुत्तं ।	
पिरियारेसि पुत्तं	ण याणेसि जुत्तं ।	
गया तिण्णि जामा	सुणंतस्स रामा ।	
घडीगेहमज्जे	णिसाए दुसज्जे ।	30
ण सूरस्स दित्ती	ण उण्हाणं भित्ती ।	
ण ईसंति भेया	सुलगी व तेया ।	
उवावासणासो	करेमि प्पयासो ।	
णिएऊण लोओ	गमंतो संभोओ ।	
जिणेसस्स पूया	जए सारभूया ।	35
करेमी तिभत्ती	ण णासंतु सत्ती ।	
रिसीणं च संघो	धरेऊण सिग्घो <sup>११</sup> ।	

४ E °गोल, ५ D ताव, ६ C करो, ७ C चाएऊण, ८ BCD वियारेसि, ९ ABD उण्हाउ,  
१० A सभेओ, ११ AB विग्घो.

करावेमि भोजं	पुणो अप्पकजं ।	
इमं लत्त पुत्तो	समुच्छाप भुत्तो ।	
सरंतो जिणेसं	सैमुत्तीपएसं ।	40
पयापंचवित्तो	ठिओ चित्तवंतो ।	
अर्याराइवणं	णहं विट्टुपुणं ।	
सरं तस्स पाणा	गया लीणमाणा ।	
दिवालोयपत्तो	खणे णायदत्तो ।	

घत्ता—सो मरोमि सोहम्मं गउ छड्ढिवि माणुसत्तु धिणिविद्वेल्लु । 45

सुरवरसयपरिवारियउ खणु वि ण जेत्यु दुक्कु दुहपोट्टल्लु ॥ १७ ॥

18

Nagadatta's divine paraphernalia. He returned to the earth and presented himself before his mourners.

सो मरेवि सोहम्मु पत्तओ	धम्मझाणचित्तेण जुत्तओ ।	
सूरकंतिससिकंतिपच्चले	सोहमाणठियंण सुणिच्चले ।	
लंवमाणमणिमोत्तिओहए	चलवलंतर्धयविविहसोहए ।	
रणझणंतघंटाणिणायए	धवलमंगलुगीयणायए ।	
रविपहायणिम्मलविमाणए	हूउ तेत्थु बहुसोहमाणए ।	5
कणयदंडसियच्चामरे वैरे	वीयमाणसुरसुंदरीकरे ।	
सुरणमंतजयजयणिणायए	वंदिसद्दगंभीरवायए ।	
चार वार जयजय भणंतिया	मउडकिरणमणिविप्फुरंतिया ।	
पंचपल्लआऊणिउत्तओ	हुवउ जाम बहुसुक्खजुत्तओ ।	
एम तित्थु बहुभोयंमाणओ	णियपवंत्तु अवहीवियाणिओ ।	10
तेयवंतु मणिमउडमत्थओ	सुरवरंगवरदिन्ववत्थओ ।	
कणयकत्तरीगाढणेत्थओ	रविसुदित्तिदित्तीपहत्थओ ।	
सियतुरुक्खकप्पूरमीसियं	जक्खकद्दमहो दप्पवासियं ।	
तणुविलित्तसव्वंगसुंदरो	रूवभोयणिजियपुरंदरो ।	
हारडोरैकुंडलविहूसिओ	तिलयवउलसिरिक्कुसुमभूसिओ ।	15

१२ E करावोवि. १३ E समत्ती°. १४ E अवाराइ. १५ D सोहांमि. १६ D धिण.

18. १ E दिट्ठिय. २ E हय. ३ C परे. ४ C वर. ५ E लोय°. ६ E कद्दमदप्पवासियं. ७ ABD दोर.

पंचमीसुविहिफलेण णायओ

बंधवग्गु जहिं रोवमाणओ

मुक्कधाहमुंभेवि करयले

वार वार गुणणाम लिंतओ

मार्यताउ धराणियलिं णिवडिओ

जीवचत्तुं णियतणु वलोइयं

घत्ता—सो पेच्छिवि णिरुवमतणु पुच्छिउ को तुहुं णर परमेसरु ।

तेण कहिउ पुणु अप्पणउ णायदत्तु हउं हुवउ सुरेसरु ॥ १८ ॥

19

He consoles his bereaved parents. The teacher then tells Nagakumara that Nagadatta was reborn in his own person and that Lakshminati was no other than his wife even in her former birth.

एम भणेवि तेणं किउ सोहणुं

सोउ करेहि ताय किं भुल्लउ

भवसायरे दुहसलिलभयंकरे

धम्मु करेहु तुम्हि दयसारउ

काइं कहिज्जंउ णवर विसालहो

उववासहो फलेण संपुण्णंउ

धम्मु कहेवि विचु पडिबोहिउ

गउ पुणु सुरवरु सुरवरथाणहो

तणु सक्कारिउ तेहिं तुरंतहिं

घयसंदोहसेस पालंतिय

बंधुभ्रडतणु पयड उरिट्टिय

तहिं सण्णासु करेवि सराइय

भुंजिवि सुहसय वे वि णियत्तइं

सरहसेण जिणधम्मपवोहणुं ।

मोहवसेण एत्थुं एकल्लउ ।

मा णिवडेसहुं तहिं असुहंकरे ।

भवे भवे जरमरणाइणिवारउ ।

धम्महो फलु पच्चक्खु णिहालहो ।

जाइवि देवलोइ उप्पण्णउ ।

बंधववग्गु सयलु उम्मोहिउ ।

णिमिसंद्धं सो सोक्खंपहाणहो ।

पुणु ण्हाएवि जलंजलि दिंतहिं ।

वहुविहणियमोवास करंतिय ।

हीण खीण णिरु झीण परिट्टिय ।

पिय मरेवि तुह पासु पराइय ।

सग्गु चएप्पिणु इह संपत्तइं ।

८ ABC onit this line. ९ ABD उन्भेवि. १० E णिवडंतु. ११ E सुव. १२ C तायमाय. १३ A B धराणियलु. १४ C ताव १५ C अप्पणु. १६ ABD चत्त.

19. १ C तेम. २ ABE ण. ३ C इत्थु अइक्कलउ. ४ E णिवणेसहे. ५ E कहिज्जहे. ६ E संपण्णउ. ७ CE णिविसद्धं. ८ सुक्ख. ९ CE संकारि. १० ABDE उरिट्टिय.

जाउ जयंधरासु तुहुं णंदणु  
लच्छीमइ वि एह सुहभायण  
णिसुणिवि णिययभवंतरु सुंदरु  
पुच्छिउ पुणु मुणिणाहु णमंतिणं

गुणमणिखाणि व णयणाणंदणु ।  
पुव्वभवाणुणेह मिगलोयण ।  
पुलइउ ता सव्वंगु णिरंतरु ।  
उववासहो का विहि पभणंतिणं ।

15

घत्ता—आयणिवि कुमरहो वयणु वयणेण तेण मुंणि तुइउ ।

दुरियतमोहविणासयरु सीलवएहिं गुणाहिं परिपुइउ ॥ १९ ॥

20

The teacher explains the method of observing the Srutapanchamati fast.

तो णवर दिव्वाए वाणीए मुणिणाहु  
उववास तिब्भेय जे दिट्ठं जिणमग्गे  
संपोसहोवास चाउत्थणामाय  
आसाढ कत्तीए फग्गुणसं मासम्मि  
सो चेव पक्केण भुत्तेण फुडु भुत्तु  
होएवि सुइ चोक्खु सियवत्थणेत्थंगु  
उववासु गिण्हेवि चाउत्थु तिविहेण  
अणुमणण तिविहा वि णउ करइ कारवइ  
णिसुणंतु गुरुपायमूले सुधम्मत्थु  
सज्झाणझाणगिदड्ढाण पांसम्मि  
संधारु सोहेइ उग्गामियसूरम्मि  
अच्छेइ जिणभवणे सोचेय दिणु एक्कु  
णहच्छेय णयणंजणादीयकं तत्तु  
ण सुणेइ गंधव्वु णउ णियइ पेक्खणउ  
सुविहाणि सुविसोहि वंदेवि जिणणाहु  
दो णवण चउसीस दोदह वि आवत्तु

कुमरस्स पुणु कहइ परसमयदुग्गाहु ।  
ते अहमगुरुमज्झिमा जेम सम्मग्गे ।  
संतोसभावेण णिसुणेहि वयच्छाय ।  
सियपक्खचोत्थीसु संतुट्ठचित्तम्मि ।  
णियगेहआरंभु सव्वो वि परिचत्तु ।  
सोहाविलंकारपरिचत्तकामंगु ।  
मणवयणकाएण परिसुद्धहियएण ।  
अइकडुयखरफरुसवयणाइं णउ चवइ ।  
संसारणिस्सारदुक्खाण परमत्थु ।  
संधारसेज्जाए सोवेइं ता तम्मि ।  
वेइंदियाइंण अणुजीवसयणम्मि ।  
परिहरिवि घरवासु जइभावगुणथक्कु ।  
णववत्थवरमल्लसमलहणपरिचत्तु ।  
ण सुणेइ ण कहेइ विकहाइं काहणउ ।  
तिविहेण अइसुइं कामारिमयवाहु ।  
वत्तीस अइयार दूरेण परिचत्तु ।

5

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११ C णमंते; E सामंतिण. १२ CE पभणंते, १३ D मणि.

20. १ E द्विय. २ BD चउत्थ. ३ D° सु. ४ E चउत्थीसु. ५ C सासम्मि. ६ ABD सोवेइ.  
७ AB णववत्थु मरमत्तेसमलहणे; E णववत्थसरसत्ति. ८ E° सुहु.

तणु सग्गदोसा वि वत्तीसं जाणंतु      परिहरइ सो भविउ गुणदोस भावंतु ।  
 संतोसभावेण जाएवि णियगेहु      णहाएवि धुयवत्थराउं चणियदेहु ।  
 गेहत्थु होएवि पुणु णियइ गिहत्वारु      आवंतु वरपत्तु पडिगहइ गुणसार ।  
 घत्ता—मज्झणए घरपंगणए जोइवि मुणि वंदेवि घरिज्जइ ।      20  
 णियसत्तियए सुभत्तियए सुद्धाहारदाणु तहो दिज्जइ ॥ २० ॥

21

Method of observing the fast continues.

णवेवि मुणिटु	भवीयणचंदु ।	
घरम्मि छुहेवि	चउक्के ठवेवि ।	
समच्चिवि पाय	विहीणं जंवाय ।	
पुणो वि णमंतु	तिलोयमहंतु ।	
करेवि समुद्धे	तहो सए छुद्धु ।	5
मुणीण सजोग्गु	सच्चित्तु अजोग्गु ।	
ण देइ भवीउ	असुद्धु सवीउ ।	
सुभोयणु देवि	संतोसु करेवि ।	
मुणीण समाणु	अणुव्वजमाणु ।	
घरंगणु जाम	स गच्छइ ताम ।	10
जिणागामि जेम	पयासइ तेम ।	
सपुत्तकलत्तु	परीयणजुत्तु ।	
सगाविमहीसि	सुचारसमांसि ।	
करेवि असेसु	सतोसविसेसु ।	
सभोयणलीणु	करेइ गिहीणु ।	15
सुपोसहु एम	फलेइ सु तेम ।	
णियासमे थक्कु	करेवि वियक्कु ।	
तहणु सुणेसु	कहोमि विसेसु ।	
सउज्जवणावि	करेहि सयावि ।	

१ AB पत्तीय. १० D पाउत्त.

21. १ E णिराय. २ B समद्धु; C समिद्धु; E समहु. ३ E सुतोसु.



सुकत्तियसाढ	सफग्गुणगाढ ।	20
तिमज्झहं इक्क	सुपंचमि सुक्क ।	
सुपंचवरीस	समाससरीस ।	
अहह जि पंच	समास वि पंच ।	
तिभेय चरीय	करंति सुधीय ।	
पडिम्मउ पंच	वरेवि वरं च ।	25
सवत्थ सपोत्थ	मुणीहिं महत्थ ।	
समप्पण कीय	सुभत्तीए तीय ।	
सुकंतिय पंच	सुवत्तपवंच ।	
परीहणवत्थ	तहे व पसत्थ ।	
चउव्विहसंधे	सुवाहिदुलंधे ।	30
हणेवयकजे	भवीयणपुजे ।	
सुभेसहु दिंति	विणीय णयंति ।	
महापडिवित्तं	सुसोहियणेत्त ।	
उलोव वि चित्त	सुचित्त विचित्त ।	
समुज्जलघंट	सुसइ टणंत ।	35
उवोवरणट्ट	पयारियसट्ट ।	
सुतारियचंद	चंदोवय रंद ।	
ससंधहो भोज्जु	रसाल्लु मणोज्जु ।	
पयंति सुभच्चुं	करेइ ण गव्वु ।	
विहीए करंतु	फलेइ तुरंतु ।	40
सुचीउं सुखेत्ते	सुदिण्ण पयत्ते ।	

घत्ता—मुणि अक्खइ कह जाम तहिं पोसहु वरमहिमउ सम्मत्तइ ।

दंसणणाणचरित्तसमतवधम्मत्थ जेम जिणत्तत्तइ ॥ २१ ॥

४ E पवंच. ५ C सपुत्थु. ६ A सुसात्तिए. ७ CE चित्त. ८ E सुचित्तवित्तित्त उलोयवित्तित्त.  
९ E पयंतु. १० CE सुसव्वु. ११ B सुचीउ; DE सुचीउ.

Minister Nayandhara arrives from home. Nagakumara returns to Kanakapura and is crowned king by his father.

जणणसमाणु मंति हरिकंधरु	तहिं अवसरे संपत्तु णयंधरु ।	
आह्वयउ सुंदरु मंतीसैं	णाइं पुरंदरु सइं मंतीसैं ।	
गंपि कणयउरु दिट्ठु जयंधरु	पणाविउ सुउ पियरहो सिरकयकरु ।	
दिण्णासीसहिं पुणु पुणु जोइंउ	मत्थइं चुंविवि अंकए ढोइउ ।	
कोकाविय एक्केक पहाणा	जायवसोमवंसकुराणा ।	5
धवलहिं मंगलेहिं गिज्जंतहिं	चामीयरतूरहिं वज्जंतहिं ।	
धारावरिसहिं णं णवमेहहिं	सुत्तंकहिं णं वंभणदेहहिं ।	
सीसगएहिं णाइं गुरुसंगहिं	कामिणिधरियहिं णाइ भुयंगहिं ।	
पल्लवछइयहिं णं सुररुक्खहिं	जडसंसगएहिं णं मुक्खहिं ।	
गायणेहिं णं सुट्ठु सुकंठहिं	णं किराडपुंत्तेहिं सुमंठहिं ।	10
पंडुरेहिं जसपुंजाभासहिं	सिंचिउ मंगलकलससहासहिं ।	

घत्ता—भरणिन्वाहणु कुलधवलु धवलेहिं मि जसधवलु विहाविउ ।

भूसिउ धवलविहूसणहिं धवलुज्जलवत्थइं परिहाविउ ॥ २ ॥

After his coronation, Nagakumara sends Vyala to fetch all his wives and Vidyas from wherever he had left them. With them he enjoys his royalty.

बद्ध पट्टु सिरि णेहणिवंधु व	पयडिउ पुव्वपुण्णसंबंधु व ।	
तायं णायकुमारहो भालए	उरयले लच्छि णिसण्ण विसालए ।	
सीहासणे वइट्ठु णं मंदरे	जिणवरिंदु सुरसेवियकंदरे ।	
चामरेहिं णं हंसविहंगहिं	कणयदंडपासयपडियंगहिं ।	
णं कित्तिहैं अंगइं परिघुलियइं	विज्जिउ णरवरकरसंवालयिहिं ।	5
छत्तइं धरियइं चारुणवल्लइं	णं णिवसंपयवेल्लिहे फुल्लइं ।	
वग्घमऊरसीहगरुडद्वय	उब्भियचंदसूरपालेद्धय ।	
रायारुहणजोग्गादिव्वंगहिं	किउ अहिसेउ मयंगतुरंगहिं ।	

22. १ E जोयउ, २ E ढोयउ, ३ E सुद, ४ E उत्तेहिं, ५ C धवलुज्जलु.

23. १ CD संचलियहिं; E संवालयिउ;

विहियइं होमइं इच्छामाणइं धणपरिहीणहं दिण्णइं दाणइं ।  
 वालें रायाएंसु लहेप्पिणु जहिं णिहियइं तहिं तहिं जाएप्पिणु । 10  
 विज्जउ भज्जउ दिव्वइं सयणइं दविणणिहाणइं णाणारयणइं ।  
 घत्ता—आणियाइं सव्वइं घरहो सुयणेहिं परियणेहिं परियरियउ ।

थिय जायंधरि कयणउरि सिरि भुंजंतु पुण्णविष्कुरियउ ॥ २३ ॥

24

Through sheer disgust Sridhara renounces the world. He is followed by Jayandhara and Prithvidevi. Nagakumara enjoys the earth for a long time and then transferring it to Devakumara, himself becomes a Digambara.

तं पेच्छिवि निव्वेएं लइयउ सिरिहरु पुव्वमेव पव्वइयउ ।  
 पुहवीदेविए सहुं कयसंवह जाउ जयंधरु राउ दियंवरु ।  
 खग्गे वइरिवग्गु णिल्लुरिवि वंधुहुं हिययमणोरह पूरिवि ।  
 णाणे विउसाणिवहु संतोसिवि सोहग्गे रामारइ पोसिवि ।  
 रूवे कामएउ होएप्पिणु तेएं चंडु ससूरु जिणेप्पिणु । 5  
 विहवे सक्कहो सल्लु करेप्पिणु बुद्धिए सुरगुरुबुद्धि हरेप्पिणु ।  
 चाएं दीणाणाहहं रंजिवि अट्टसयइं वरिसइं महि भुंजिवि ।  
 पंचइ एम वियप्पिवि बुद्धिए धणु जोव्वणु किर कासु विसुद्धिए ।  
 भक्खियणिव णं भीसणडाइणि अप्पिवि देवकुमारहो मेइणि ।  
 ढोइवि रज्जु सुयहो गुणवंतहो सरणु पइट्टु गंपि अरहंतहो । 10  
 वालमहावालंकहिं दढभुउ राउ अछेयाभेयहिं संजुउ ।  
 दइयंवरियदिव्ख पडिवज्जिवि थियउ कसायाविसाय वियज्जिवि ।

घत्ता—पंचहिं तेहिं महामुणिहिं पांचादियइं खलाइं जिणेप्पिणु ।

पंचासवहं णिरोहु कउ पंचमगइ हियवइ झाएप्पिणु ॥ २४ ॥

25

Austerities practised by Nagakumara who, in due course, becomes absolved, forever, of his corporeal existence.

णिच्चेलतणु केसालुंचणु णिच्चणिसेज्जादेहाउंचणु ।  
 णहाणविवज्जणु दंताधोयणु कालए णीरसु परवसभोयणु ।

२ E विहाणइं. ३ C omits परियणेहिं.

24. १ ABC omit this line. २ AC पंचासइं.

धरणिसयणु रइरससंकोयणु	दूसहदंसमसयमुहर्विधणु ।	
पिसुणाकोसणु ताडणु वंधणु		
चंडवायवहलकंपवणइं	धाराहरजलधारासवणइं ।	5
सिंसिरोसाकणहरमरुवेयइं		
हिमपडणइं दडुत्तणुतेयइं	उणहइं सोसियंगरसभेयइं ।	
कंठोलंबियविसहरचलणइं	सीहवग्घजीहादलघुलणइं ।	
वणतरुणिहसणसिहिसिहवलणइं	गुहगयंभीमोयरसहवसणइं ।	
कोलघोरघोणाणिलुहणइं	संवरगयगंडयकंडुयणइं ।	10
एवमाइं दुक्खाइं सहेप्पिणु	रण्णे वसेप्पिणु भिक्ख चरेप्पिणु ।	
सत्तु वि मित्तु वि सरिसु गणेप्पिणु	मिड भुंजेप्पिणु णिह जिणेप्पिणु ।	
भोउं भुअंगवेउ सुमरेप्पिणु	मांणि जगभंगुरत्तु भावेप्पिणु ।	
सुक्कझाणु मणि आउरेप्पिणु	मोहमहारिराउ पेलेप्पिणुं ।	
कम्मकसायराय तोडेप्पिणु	दढकम्मट्टिगंठि मेलेप्पिणु ।	15
जुत्तायारु तिगुत्तिहिं गुत्तउ	चउहुं मि तेहिं रिसिहिं संजुत्तउ ।	

घत्ता—झत्ति अणंगु अणंगु हुउ पत्तउ मोक्खु अणंगवियारउ ।

पुप्फयंतसुरणमिउं पहु पसियउ णायकुमार भडारउ । २५ ॥

इय णायकुमारचारुचरिण् णणणामाकिण् महाकइपुप्फयंतविरइण् महाकब्बे

सिरिणिवणायकुमारमोक्खारुहणो णाम णवमो परिच्छेउ समत्तो ॥

॥ संधि ॥ ९ ॥

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25. १ ABC omit this foot. २ E वेलइं. ३ ABD चरणइं. ४ ABC omit this line. ५ D गर. ६ E भोय भोयंगच्चिउ. ७ ABC omit this foot. ८ MSS जगु. ९ E मेलेप्पिणु. १० ABC omit this foot. ११ CE सुरणमिय.

## पुष्पयंतविरइयउ

Author's own and his patron's eulogia.

गोत्तमगणहरएवें सिद्धउ	सूरिपरंपराए उवइद्धउ ।
णायकुमारचरित्तु पयासीउ	इय सिरिपंचमिफलु मई भासिउ ।
सो णंदउ जो पढइ पढावइ	सो णंदउ जो लिहइ लिहावइ ।
सो णंदउ जो विवरि विदावइ	सो णंदउ जो भावें भावइ ।
णंदउ सम्मइसासणु सम्मइ	णंदउ पय सुहु णंदउ णरवइ ।
चित्तिउ चित्तिउ वरिसउ पाउसु	णंदउ णणु होउ दीहाउसु ।
णणहो संभवंतु सुपवित्तइं	णिम्मलदंसणणाणचरित्तइं ।
णणहो होंतु पंचकल्लाणइं	रोयसोयखयकरणाविहाणइं ।
णणहो जसु भुअणत्तए विलसउ	णणहो घरि वसुहार पवरिसउ ।
सिवभत्ताइं मि जिणसण्णासैं	वे वि मयाइं दुरियाणिण्णासैं ।
वंभणाइं कासवारिसिगोत्तइं	गुरुवयणामयपूरियसोत्तइं ।
मुद्धाएवाँ सवणामइं	महु पियराइं होंतु सुहधामइं ।
संपज्जउ जिणभावें लइयहो	रयणत्तयविसुद्धिदंगइयहो ।
मज्झु समाहिबोहि संपज्जउ	मज्झु विमलु केवलु उपज्जउ ।

5

10

15

घत्ता—णणहो मज्झु वि दय करउ पुष्पयंतजिणणाहपियारी ।  
खमउ असेसु वि दुव्वयणु वसउ वयणे सुयदेवि भडारी ॥ १ ॥

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सुहत्तुंगभवणवावारभारणिव्वहणवीरधवलस्स ।  
कोडेल्लगोत्तणहससहरस्स पयईए सोमस्स ॥ १ ॥  
कुंदव्वागब्भसमुव्वभवस्स सिरिभरहभट्टणयस्स ।  
जसपसरभरियभुअणोयरस्स जिणचरणकमलभसलस्स ॥ २ ॥  
अणवरयरइयवराजिणहरस्स जिणभवणपूयणिरयस्स ।  
जिणसासणायमुद्धारणस्स मुणिदिण्णदाणस्स ॥ ३ ॥  
कालिमलकलंकपरिवज्जियस्स जियदुविहवइरिणियरस्स ।  
कारुण्णकंदणवज्जलहरस्स दीणयणसरणस्स ॥ ४ ॥  
णिवलच्छीकीलांसरवरस्स चाएसारीणिवासस्स ।  
णिस्सेसविउसविज्जाविणोयणिरयस्स सुद्धहिययस्स ॥ ५ ॥  
णणस्स पत्थणाए कव्वपिसल्लेण पहासियमुहेण ।  
णायकुमारचरित्तं रइयं सिरिपुष्पयंतैण ॥ ६ ॥

शब्द को शः



## शब्दकोशः

The figures indicate *Sandhi*, *Kaḍavaka* and *line* of the text respectively. In case of words occurring frequently in the same sense, at least one reference to their place of occurrence is given.

Purely *tatsama* words are, as a rule, omitted, except in a very few cases.

Words which I consider *Deśi* have been marked with an asterisk.

Sanskrit equivalents of Apabhraṃśa words or their Sanskrit originals as found in Hemacandra's *Prākṛta Vyākaraṇa* and *Deśi-nāma-mālā*, Vararuci's *Prākṛta Prakāśa* and Dhanapāla's *Pāīya lacchī-nāma-mālā* have been given throughout. Vernacular equivalents have also been given wherever necessary and possible. In case of words not traceable as above, reference is made to other published *Apabhraṃśa* works such as *Bhavisayatta-kahā*, *Saṇamkumāracarīu* and *Jasaharacarīu* if the words could be found to have occurred there.

Lengthy discussions of derivation, meaning and explanation of words and phrases have been relegated to the Notes and a reference to this effect is made in the Glossary.

The following abbreviations have been used :—

Com.-Commentary; Comp.-Comparative; D.-Deśināmamālā; ex.-example; G.-Gujarāṭi; Gr.-Greek; H.-Hindī; Hem.-Hemacandra's *Prākṛta Vyākaraṇa*; M.-Marāṭhi; Mar.-Marwāḍi; Pāī.-Pāīya-lacchī-nāmamālā; Pers.-Persian; Rom.-Roman; Var.-Vararuci's *Prākṛta Prakāśa*.

जस.—जसहरचरिउ; टि.—टिप्पण; दे.—देश; धा.—धातु; न.—नगर; प.—पर्वत; पु.—पुरुष; भविस.—भविसयत्तकहा; सणकु.—सणकुमारचरिउ.

अइ<sup>०</sup>-अति I, 1, 7.

अइकहुय-अतिकहुक IX, 20, 8.

अइतुरिअ-अतित्वरित V, 5, 12.

अइपसत्थ-अतिप्रशस्त III, 4, 7.

अइवल-अतिवल, पु. VI, 11, 6.

\*अइभल-अतिभद्र V, 12, 7. ( Hem. IV, 351. H. भला good )

अइयार-अतिचार IX, 20, 16.

अइरवण्ण-अतिरम्य I, 7, 8. ( Hem IV, 422. )

अइराचय-ऐरावत, दे. IX, 15, 4.

अइरुंद-अतिरुंद I, 1, 7. ( विपुल, D. VII 14; M. रुंद broad )

अइसयवंत-अतिसयवत्त IX, 13, 6.

अउच्च-अपूर्व I, 15, 10; II, 6, 9.

अक-अर्क I, 16, 5.

अकख-आ+ख्या<sup>०</sup>इ III, 8, 7.

अकखजूअ-अक्षयूत III, 13, 9.

अकखर-अक्षर VI, 2, 8.

अकखवाय-अक्षपाद, पु. IX, 7, 3.

अकखोहणिया-आक्षोभणिका VI, 6, 12.

अगहिय-अ+गृहीत III, 14, 4.



- अगाअ-अर्गम्य II, 3, 12.  
 अगा-अप्र I, 7, 5; VII 7, 10. अगइ-अप्रे  
 II; 4, 4.  
 अगघवत्त-अर्घपात्र VI, 1, 9.  
 अगघंजलि-अर्घाजलि V, 12, 13.  
 अच्च-अर्च °मि VII, 6, 1.  
 अच्चण-अर्चन I, 9, 5.  
 अच्चंत-अत्यंत IV, 5, 8.  
 \*अच्छ-आस्. I, 8, 10; II, 7, 3. (Hem.  
 IV, 215 )  
 अच्छर-अप्सरस् I, 9, 9, °हु gñ. sing.  
 अच्छरिअ-आश्चर्य VI, 7, 4.  
 अच्छिवत्त-अक्षिपत्र II, 5, 11.  
 अच्छेरअ, °य-आश्चर्य VI, 1, 4; VIII, 2,  
 I. ( Hem. I, 58; Var. 1, 5. )  
 अच्छेय-पु. VI, 15, 8; VIII, 10, 1.  
 अर्जिभ-अर्जुम्भ III, 4, 6.  
 अजोग-अयोग्य IX, 21, 6.  
 अज्जु-अद्य I, 15, 15; VII, 4, 4.  
 अज्जुपरए III, 7, 5; IV, 8, 9.  
 ( H. आजकळ )  
 अज्जासा-अधि+आशा V, 10, 3.  
 अट्टम-अष्टम VIII, 6, 8. ( H. आठवां )  
 अट्टसट्ठि-अष्टमष्टि IX, 7, 6. ( H. अडसठ )  
 अट्टसय-अष्टशत IX, 24, 7.  
 अट्टंग-अष्ट+अंग IX, 6, 8.  
 अट्टारह-अष्टादश III, 1. 1. ( H. अठारह )  
 अट्ठि-अस्थि VIII, 15, 11.  
 अट्ठिय-अस्थि+क ( स्वार्थे ) III, 14, 7.  
 अट्ठियपत्त-अस्थिपात्र IX, 9, 11.  
 अट्ठियभूषण-अस्थिभूषण IX, 7, 8.  
 अडइ-अटवी VII, 1, 10.  
 अडइरुण्ण-अटवीरोदन IV 3, 13. ( रुद्+क,  
 Var. VIII, 62. )  
 अट्ठिवंत-ऋद्धिमत IX, 12, 5,  
 ( Hem. II, 41 ).  
 अणगार-अन्+अगार IV, 4, 5.  
 अणत्थ-अनर्थ III, 2, 12.  
 अणत्थमिय-अन्+अस्तमित IV, 2, 9.  
 अणल-अनल I, 14, 1.  
 अणलिय-अन्+अलीक IV, 2, 5.  
 अणवरअ-अन्+अवरत I, 12, 6.  
 अणाइ-अन्+आदि IX, 11, 10.  
 अणायदण-अनायतन IX, 12, 8 (see notes)  
 अणिट्ठिय-अ+निष्ठित V, 12, 13.  
 अणुगाह-अनुग्रह III, 3, 9.  
 अणुट्ठुअ अनु+तिष्ठतु V, 6, 7.  
 अणुराय-अनुराग I, 9, 2  
 अणुव्वजमाण-अनु+व्रजमान IX, 21, 9.  
 अणुहवंत-अनु+भवत IV, 6, 4.  
 अणुहुंभिय-अनु+भुक्त VI, 4, 13.  
 अणेय-अनेक II, 5, 5.  
 अण्ण-अन्य; °इं II, 1, 5.  
 अण्णाय, °अ-अ+न्याय I, 8, 6; V, 10, 21;  
 VII, 3, 1.  
 अण्णेक-अन्य+एक II, 1, 6.  
 अत्तिहर-आर्तिहर IX, 14, 12.  
 अत्थ-अर्थ I, 1, 5; III, 2, 12.  
 अत्थमाण-अस्तमान IX, 17, 10.  
 अत्थाण-आस्थान I 8, 9.  
 अत्थि-अस्ति I, 6, 4. ( old M. आधी )  
 अत्थिकाय-अस्ति° I, 12, 2.  
 (tech. term of Jain philosophy, see  
 notes )  
 अदुगुंछिय-अ+जुगप्सित II, 7, 10.  
 ( Hem. IV, 4. )  
 अद्धवत्त-अध्यक्ष III, 3, 8.  
 अद्धरत्ति-अर्ध+रात्रि IX, 17, 13.  
 अद्धवह-अर्धपथ VIII, 6, 14.  
 अद्धुम्मिल्ल-अर्ध+उन्मीलित III, 8, 5.  
 अपडिवद्ध-अ+प्रतिवद्ध IV, 4, 6.  
 अपाअ-अ+पाप II, 3, 12.  
 अपुसिय-अ+प्रोञ्चित V, 10, 21. (अ+मार्जित  
 acc. Hem IV, 105; H. पोंछना to wipe)

अप्पकज्ज-आत्मकार्य IX, 17, 38.  
 अप्पलाद्धि-आत्मलब्धि III, 2, 9.  
 अप्पा-आत्मन् I, 10, 9; II, 6, 20.  
 ( Hem. II, 51; Var. V, 45. H. आप;  
 M. आपण )  
 अप्पिय-अर्पित VII, 8, 3.  
 अच्चसिय-अभ्यस्त III, 1, 7.  
 अब्भागय-अभ्यागत VII, 4, 2.  
 \*अच्चिद्धिअ-समागत VIII, 15, 9.  
 ( Hem. IV, I 64.)  
 अब्भुय-अद्भुत VII, 8, 6.  
 अभेय-पु. VI, 15, 8; VIII, 10, 1.  
 अम्म-अम्ब; Voc. sing. अम्मि III, 6, 16,  
 ( H. अम्मा. mother )  
 अम्हारिस-अस्मादृश II, 4, 3 VII, 15, 9.  
 अम्हारी-अस्मदीय III, 13, 3.  
 अय-अज ( ब्रह्मन् ) IX, 7, 5.  
 अयाल-अकाल III, 3, 12.  
 अरहंत-अर्हत् I, 5, 9. ( Hem. II, 111 ).  
 अरिदमण-पु. IV, 7, 14; IV, 9, 5.  
 अरिवम्म-अरिवर्मन् पु. VII, 4, 5.  
 अरीस-अरि+इश VI, 13, 15.  
 अरुह-अर्हत् I, 5, 9; II, 6, 20. ( Hem.  
 II, 111. )  
 अरूखण-अ+रोषण III, 4, 4. ( Hem. IV,  
 236. )  
 अलयज्ज-अलकपुर, न. VI, 2, 1.  
 अलसंत-अलसत्त्व III, 2, 2.  
 अलंघणयर-अलंघनगर VII, 11, 13.  
 अलिअ-अलीक I, 15, 13; V, 3, 3; VI,  
 10, 9.  
 अलियभासि-अलीकभाषिन् IX, 8, 2.  
 अचड्ढण-अचतीर्ण IV, 12, 10.  
 °अवणी-अवनि IV, 2, 2.  
 अवत्तय-अ+पात्र+क IV, 3, 2.  
 अवयणिअ-अव+गणित I, 10, 10.  
 अवयर-अव+त् °हुं VI, 5, 9. ( उपकुर्मः टि.)

अवतरिअ, °य- अवतारित II, 8, 9; III, 4,  
 7; III, 15, 7; VI, 11, 9.  
 अवर-अपर II, 1, 7; III, 9, 9; VII, 8,  
 10.  
 अवराइअ-अपराजित, पु. VI, 11, 4.  
 \*अवरंडिअ-आलिङ्गित VII, 9, 2. ( D. I,  
 11. )  
 अवरोप्पर-परस्परम् VIII, 3, 8. ( Hem.  
 IV, 409. )  
 अवलोयअ-अवलोकित I, 8, 4.  
 अवसन-अ+व्यसन III, 4, 4.  
 अवसं अवशम् VIII, 10, 8.  
 अवहर-अप+ह, °मि. VI, 5, 1.  
 अवहार-अव+धार्य °हि. V, 13, 4.  
 अवहारि-अपहारिन् I, 17, 13.  
 अवहि°ही-अवधि ( ज्ञानविशेष ) IX, 18, 10;  
 IX, 18, 16.  
 अवहेरिअ-अवधीरित III, 9, 10. ( विचारितम्, टि.)  
 अवहेर-अव+धीर्य °हि IV, 4, 3. ( M. हेरणे )  
 अवंक-अ+वक्र VI, 13, 5. ( अव समन्तात् रक्ष-  
 कम्, टि.)  
 अविहंग-अ+वि+भंग VI, 10, 15.  
 अवेक्खिणी-अपेक्षिणी I, 13, 8.  
 \*अच्चो-अहो, सूचनायां खंदे वा. III, 7, 1.  
 ( Hem. II, 206; Var. IX, 10. )  
 असच्च-असत्य VI, 13, 15.  
 असणुल्ल-अशन+उल्ल ( स्वार्थे ) IV, 3, 14.  
 असारिस-अ+सदृश III, 17, 8.  
 असामण्ण-अ+सामान्य II, 11, 7.  
 असिच्च-असि+पत्र VIII, 15, 10.  
 असिवाणिय असि+पानीय VIII, 15, 14.  
 असीस-आशिष् IX, 4, 10.  
 असुत्त-अ+सूत्र V, 8, 14.  
 असुरत्थाण-असुर+स्थान V, 12, 11.  
 असुहारि-अशुभ+कारिन् VIII, 10, 6.  
 असोय अशोक II, 11, 15,  
 असोहण-अ+शोभन, III, 9, 7.

अह-अथ III, 12, 3.  
 अह-अघ II, 3, 18.  
 अहगार-अघ+कार III, 2, 11. ( For  
 change of क् into ग see Hem. IV,  
 396 )  
 अहद्-अब्द Or अथ+अब्द IX, 21, 23.  
 अहम-अधम IV, 3, 5. IX, 20, 2.  
 अहम्म अधर्म III, 2, 10.  
 अहरग अधर+अग्र V, 1, 11.  
 अहरराय-अधर+राग VIII, 13, 14.  
 अहरुल्ल-अधर + उल्ल ( स्वार्थे ) I, 17, 14.  
 अहंग-अ + भंग III, 6, 15.  
 अहिचंद्र-अभिचन्द्र, पु. VII, 11, 3.  
 अहिणव-अभिनव VII, 8, 8.  
 अहिणंदिय-अभि + नन्दित III, 9, 4.  
 °अहिणाण-अभिज्ञान II, 11, 2.  
 अहिमाण-अभिमान, °मेरु I, 2, 2.  
 अहिमुह-अभिमुख I, 10, 1.  
 अहिराथ-अधिराज I, 9, 2.  
 अहिलासिथ-अभिलषित VI, 2, 6.  
 °अहिवइ-अधिपति I, 7, 9.  
 अहिसेय अभिषेक IX, 23, 8.  
 °अहिंद-आहि + इंद्र, धरणेन्द्र टि. II, 3, 7.  
 अहिसापवि-°देवी, स्त्री. VIII, 12, 7.  
 अहीसेय-अभिषेक IX, 17, 3. ( lengthened  
 for metre ).  
 अंगुट्ट-अंगुष्ठ I, 17, 4; III, 4, 8. ( H.  
 अंगूठा ).  
 अंधिव-अंध्रिप ( वृक्ष ) VI, 7, 15.  
 अंचिज्ज-अर्च ( कर्मणि ) °इ. IV, 3, 11.  
 अंत-अंत्र IV, 15, 5. ( H. अंत ).  
 अंतरपुर-न. VII, 3, 13.  
 अंतरराअ-°ज, पु. VII, 3, 13.  
 अंतरचण-°न, दे. VII, 3, 12.  
 अंतावलि-अंत्र + आवलि VIII, 15, 8.  
 अंतेउर-अंतःपुर II, 1, 2.  
 अंधदेस-आंध्रदेश IX, 1, 7.

अंवइय-अम्बिका VIII, 1, 12. ( चम्पक-  
 कलिका, टि. ).  
 अंवय-आम्र VII, 1, 11.  
 अंवुहर-°धर VI, 14, 8.  
 अंसु-अंशु II, 5, 4.  
 अंसुवाह-अश्रुवाह IX, 18, 18.

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आइ-आदि I, 5, 1.  
 आइरिय-आचार्य VI, 10, 5.  
 आउच्छिअ आ + पृष्ठ V, 7, 5; VI, 11, 1.  
 आउज्ज-आतोयं; °विज्ज-विद्या VIII, 7, 11.  
 ( Hem I, 156 ).  
 आउस-आयुस् I, 12, 11.  
 आउंच-आ + कुञ्च IX, 6, 4.  
 आउंचण आकुञ्चन IX, 25, 1.  
 आउंचिय-आकुञ्चित I, 8, 7.  
 आऊ-आयुस् IX, 18, 9.  
 आऊर-आ + पृ °रोष्णिणु IX, 25, 14.  
 आप्स-आदेश III, 16, 15; VI, 8, 3.  
 आकंख-आ + कांक्ष °इ VII, 2, 11.  
 आफोसण-आक्रोशन IX, 25, 4.  
 आढत्त-आ + रब्ध III, 6, 4. ( Hem  
 II, 138 ).  
 आण-आ + नी, आणेष्णिणु I, 15, 15.  
 ( M. आणणे to bring ).  
 आणत्त-आज्ञप्त VI, 5, 9.  
 आणयर-आज्ञा + कर VI, 14, 1.  
 आणंदप्पह-°आनन्दप्रभा, स्त्री. VII, 11, 9.  
 आणा-आज्ञा, आणए Inst. sing. I, 13, 1.  
 ( Var. III, 55 ).  
 आणिय-आनीत I, 14, 10.  
 आमिस-आमिष IV, 2, 19; IX, 9, 8.  
 आयअ-आ + गत I, 8, 13; V, 13, 9.  
 IX, 18, 16. ( H. आया Came ).  
 आयङ्गण-आकर्षण V, 4, 14.

आयण्ण-आ + कर्णय् हिं. I, 3, I. °ण्णिवि  
I, 5, 1.  
आयण्णिय-आकर्णित I, 12, 7.  
आयर-आदर II, 13, 9; III, 3, 3.  
आयवत्त-आतपत्र I, 9, 8.  
आयंविच्छ-आ + ताम्र + अक्षि IV, 1, 9.  
आयास-आकाश VI, 13, 6.  
आरा-आर ( तोत्रविशेष ) III, 16, 3. ( M.  
आर, दंडाग्रे आर, टि. ).  
°आरि-अरि VI, 16, 10.  
आलग्ग-आलम्ग II, 3, 3.  
आलाव-आलाप III, 3, 7.  
आलावणि°, विणि-आलापिनी ( वीणाविशेष )  
III, 6, 4; V, 7 11; V, 9, 4. ( see  
notes )  
आर्किगियंग-आलिङ्गित + अङ्ग I, 15, 9.  
\* आलुंख-आ + रुक्ष ( आस्वाद् ) VII, 2, 11,  
( आस्पृश् , acc. Hem. IV, 182 )  
आलोयण-आलोकन VIII, 4, 7.  
आलोयणिय-आलोकिनी ( विद्या ) VI, 2, 11.  
\* आवग्ग-आरूढ VII, 6, 10 ( लम्बं चडित्तम्,  
टि. see notes )  
आवज्जिअ-आवर्जित III, 8, 13. ( सन्मानित,  
टि. Mem. gives वज्ज. as substitute  
for त्रस् and दृश् IV, 181; 198.)  
आवण-आपण ( market ) VII, 2, 8.  
आवत्त-आवर्त IX, 20, 16.  
आवंडुर-आ+पांडुर II, 8, 11.  
आवंत-आ+या+शतृ V, 3, 1, स्त्रियाम् °ति  
III, 13, 3.  
आवेउ-आ+या Imper. 3. sing VIII, 14,  
8; °प्पिणु Abs. VII, 11, 15.  
आसण्ण-आसन्न I, 4, 1.  
आसव-आश्रव I, 12, 9.  
आसवार-अश्ववार III, 14, 8 ( H असवार ).  
\* आसंघ-आ+सम् + श्रि °इ pre. 3. sing.  
Prob आ+सम्+हन् ) III, 17, 9 ( सम्+भाक्

acc. Hem. IV, 35; आसंघा-इच्छा D. I,  
63. Dr. Gune's equation with आशंस  
and आलंघ् is not suitable. see भविस.  
XIII, 7, 1 )

आसाऊरण-आशापूरण VII, 14, 4.  
आसि-आसीत VI, 8, 11.  
आसिअ-आश्रित VI, 16, 15.  
आहरण-आभरण 1, 16, 5.  
आहास-आ+भाष्, ° मि I, 1, 2; °इ VII, 11, 4.  
आहासिअ-आ+भाषित VIII, 2, 2.  
आहोय-आभोग IX 4, 8.

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इक्क-एक II, 1, 6.  
इणं-इदम् II, 3, 1 ( Hem III, 78; 79.)  
इंगाल-अंगार IX, 9, 10. ( Hem. I, 47.)  
इंगिय-इंगित IV, 7, 1.  
इंदजाल-इन्द्र° III, 1, 12.  
इंदिदिरि-(तत्स.) भ्रमरी III, 5, 12.  
इय-इति I, 10, 12; VI, 8, 11.  
इरावय-ऐरावत, दे. IX, 13, 5,  
इसि, ° सी-ऋषि I, 12, 3; II, 3, 19; II,  
4, 1; IX, 4, 11. ( Hem. I; 128. )

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ईसरवाअ-ईश्वरवाद IX, 7, 10. ( Var. III,  
55. )  
ईसंति-इश्यन्ते IX, 17, 32.  
ईसीसि-ईषद्+ईषद्, V, 9, 1. ( Hem. 1, 46. )

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उइय-उदित V, 3, 8.  
उक्कठिय-उत्कण्ठित V, 12, 2.  
उक्कर-उत्कर V, 6, 4 ( Var. 1, 5.)  
°उक्कोयण-उत्कोपन ( उत्पादक ) IV, 12, 16.

उक्त्वाय-उत्वात् VIII, 12, 1.  
 उग्मा-उग्र II, 6, 13.  
 उग्गमाण-उदीयमान ( उद्गच्छत् ) IX, 17, 1;  
 ( उद्+घाद् acc. Hem. IV, 33. H. ऊगना  
 rising of the sun ).  
 उग्गामिय-उद्गत II, 12, 6.  
 उग्गाय-उद्गत I, 10, 5; VIII, 5, 3.  
 उग्गायणेसर- उद्गत+ दिनेश्वर IX, 13, 6.  
 उग्गीव-उद् + ग्रीव VII, 2, 2.  
 उग्घाडिय-उद्+घाटित II, 10, 10. ( H. उघा-  
 डना to open )  
 उच्चाइय-उद्+चायित II, 10, 9.  
 उच्चाल-उद् + चाल्यु° इ III, 15, 11.  
 उच्छलिअ-उद्+छलित II, 9, 7.  
 उच्छाह-उत्साह V, 10, 1.  
 उच्छु-इक्षु IX, 1, 4 ( Hem. I, 95; II,  
 17. Var. I, 15. )  
 उज्जल-उज्वल I, 10, 11; VI, 11, 5.  
 उज्जवण-उद्यापन IX, 21, 19.  
 ( M. उजवणे, to complete a vow  
 with ceremony ).  
 उज्जाण-उद्यान I, 8, 11; II, 1, 2.  
 उज्जित-ऊर्जयत्, प. VII, 1, 2; VII, 10, 4.  
 उज्जुय-ऊर्जु + क VII, 6, 3. ( Var. III, 52. )  
 उज्जुय-उद्+युक्त VII, 14, 1.  
 उज्जेणि-उज्जायिनी, न. VII, 3, 8; VIII, 4, 7.  
 उज्जोय-उद्योत IX, 1, 9.  
 उज्जाय-उपाध्याय 1, 2, 8. ( H. औजा )  
 उज्जुय-उज्जित VII, 11, 1; IX, 4, 9.  
 °उज्जिर-उज्ज्+इर ( ताच्छील्ये ) IV, 2, 14.  
 उट्टंत-उत्+तिष्ठत्, °हं gen. VIII, 3, 9.  
 उट्टिअ-उत्थित I, 9, 2; II, 13, 6. ( H. उठना  
 to rise )  
 उड्ढावइ-उद्+ढी+णिन् Pre 3. sing.  
 III, 15, 8. °विय P.P. III, 9, 14.  
 ( टि. उजाडयती; H. उडाना to clear off )  
 उट्टिय-उट्टित III, 12, 6; VII, 1, 9.

उट्टिय-ऊर्ध्वकृत II, 12, 5.  
 उण्णय-उन्नत III, 4, 8.  
 उण्ह-उष्ण I, 5, 5; VIII, 1, 11.  
 उण्ह-औष्ण्य IX, 17, 31.  
 उक्त-उक्त III, 11, 10; V, 2, 4.  
 उक्तपडुत्ती-उक्त+प्रत्युक्ति III, 7, 10.  
 उत्तरमहुर-उत्तर+मथुरा. न IV, 1, 7.  
 °उत्ती-पुत्री II, 2, 16.  
 \*उट्टाल-आ+छिद् °लिप्पिणु III, 11, 5; °इ III,  
 15, 11; °लिय VI, 11, 8. ( Hem. IV,  
 124; H. उडाना. prob. उद्+दारय )  
 उद्धवंत-उद्धत IV, 10, 3.  
 उद्धाइय-उद्+धावित IV, 14, 6.  
 उद्धुद्ध-ऊर्ध्व+ऊर्ध्व II, 12, 4; VII, 5, 3.  
 उद्धुय-उद्+धूत IV, 8, 13.  
 उप्पज्ज-उत्+पद् °इ III, 2, 8.  
 उप्पत्ति-उत्पात्ति I, 12, 10  
 उप्परि-उपरि I, 13, 10.  
 उप्परिन्नण-उप+आवरण III, 8, 10. ( M  
 उपरणा a garment )  
 उप्पल-उत्पल III, 8, 13.  
 उप्पाय-उद्+पाद्यु° इ III, 15, 9.  
 उप्पेक्खअ-उपेक्षक IV, 2, 13.  
 \*उप्पेत्य-उन्मत्त, टि. VIII, 8, 2. ( उप्पित्त  
 त्त, कुपित, विधुर D. I, 129; आकुल Pa  
 475 )  
 उच्च-ऊर्ध्व ( उद्+भूत ) IX, 18, 18. ( M. उभ  
 उच्चड-उद्+भट II, 4, 7; V, 4, 6.  
 उच्चव-उद्+भव IX, 16, 5.  
 उच्चसिणि-उद्+भासिनी 11, 9, 9.  
 उम्मण-उन्मनस् IV, 8, 8.  
 उम्मोहणिया-उन्मोहनिका VI, 6, II.  
 उम्मोहिय-उन्मोहित IX, 19, 7.  
 उयय-उदय I, 8, 8; IV, 13, 12  
 उयर-उदर III, 5, 12.  
 उर-पुर III, 13, 4.  
 उर-उरस् II, 3, 17; VI, 4, 1.

°उल-कुल I, 12, 10; II, 2, 4.  
 उलोच-उल्लोच IX, 21, 34 ( टि. चंदेवा;  
 उल्लोच-वितान Pai. 662)  
 उल्ल-उद्+लल् IV, 15, 1; VI 14, 4.  
 उल्लस-उद्+लस् °इ I, 7, 2.  
 \*उल्लिय-आर्द्रित VI, 2, 5 (Hem. I, 82. टि.  
 मिश्रित )  
 \*उल्लाविभ-आर्द्रित VIII, 15, 13. ( Hem  
 IV, 416 ex. )  
 उवठविय-उप+स्थापित V, 8, 17.  
 उवणिय-उप+नीत II, 10, 3.  
 उवयर-उप+कृ ( or चर ) °इ VI, 4, 2.  
 उवयरिय-उपचरित V, 2, 2.  
 उवयारि-उपकारिन् V, 3, I; VI, I, 5.  
 उवरि-उपरि II, 1, 5.  
 उवल-उत्पल ( पाषाण ) III, 16, 1.  
 उववण-उपवन I, 13, 6.  
 उववास-उपवास IX, 17, 33.  
 उव्रविट्ट-उपविष्ट II, 12, 7; VI, 10, 6.  
 उवसग-उपसर्ग III, 3, 10.  
 उवसमहर-उपशम+धर VI 15, 11.  
 उवहि-उदधि I, 5, II.  
 उवाअ-उपाय IX, 17, 20.  
 उवोचरणट्ट-उपकरणम् वृत्त्यसंबन्धि, टि. IX,  
 21, 36.  
 उव्वर-उर्वर to escape (or उद्+वृ) °इ VI, 4,  
 3. ( Hem. IV, 379 ex. H. उव्वरना to  
 escape.  
 उव्वासि-उर्वशी, स्त्री. V, 9, 3.  
 उव्वेढ-उद्+वेष्ट, °डिभि Abs. III, 17, 10.  
 उहय-उभय VII, 6, 14.

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ए-आ+इ, °इ II, 4, 5; °उ I, 15, 15.  
 एअ, °य-एतत I, 17, 4; V, 13, 9.  
 एक्क-एक I, 14, 9; II, 1, 5.

एक्कवीसम-एकविंशतिम् VIII, 8, 9.  
 ( H. इक्कीस )  
 एत्थु-अत्र I, 13, 3. ( Hem. IV, 405;  
 Var. VI, 21. ) or एतस्मिन्, old M.  
 एथ, एथें.  
 एंत-आ+इ+शत् VI, 3, 7.  
 एम एवम् I, 3, 12; IV, 9, 3; VII, 11, 4.  
 एयारह-एकादश I, 12, 6. ( H. ग्यारह )  
 एरिस-ईदश VI 16, 4. ( Hem. I, 105. )  
 एसा-एपा II, 2, 12.  
 एह, °ही-एपा I, 15, 4; V, 3, 13, एहु or  
 एहउ masc. nom. sing. I, 4, 11; I,  
 5, 5; I, 15, 15.

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ओयरिय-अवतरित V, 5, 15.  
 ओलग्ग-अव+लग् °इ IV, 11, 8.  
 ओलग्गिअ-अव+लगित or लग्न I, 2, 9.  
 ओलंविय-अव+लम्बित I, 8, 9.  
 ओल्ल-आर्द्र, III, 8, 9. ( Hem I, 82 )  
 ओसर-अप+स्र °सु VII, 13, 7; VIII, 1,  
 6; °रिवि VIII, 15, 10.  
 ओसह-औषध III, 1, 14.  
 ओसा-अवश्याय IV, 8, 16; IX, 25, 6.  
 ओसार-अव + स्र + णिच् °रिवि IV, 12, 13;  
 VII, 8, 4.  
 ओसारिय-अप+सारित I, 8, 12.  
 °ओह-ओष II, 11, 2.  
 \*ओहउड्ड-अव or अप+आस् (see अच्छ) VIII,  
 14, 8.  
 \*ओहामिय-तुलित I, 14, 7; V, 7, 12.  
 ( Hem. IV, 25. )

क

क-ब्रह्मन् VIII, 2, 5.  
 कअ-कृत I, 18, 1.

कइ-कवि I, 2, 10; I, 13, 4.  
 कइयवाल-कपटपालिका, टि. VIII, 7, 6.  
 कइवय-कतिपय IV, 7, 10.  
 कइवय-कैतव ( कपट, टि. ) VIII, 12, 10.  
 कइवित्त-कवित्व VI, 9, 8.  
 कइंद-कवीन्द्र V, 2, 4.  
 कउल-कौल ( सम्प्रदाय-विशेष ) IX, 6, 2.  
 ( Hem. I, I62. )  
 ककर-( कक्खड ) कक्ष VII, 10, 8. ( लता-  
 वृक्षादिगुल्म see जस. ) or sione ( H. ककर )  
 ककस-कर्कश VI, 10, 10. VI, 14, 3.  
 कच्छरिच्छ-कक्ष+कक्ष ( नक्षत्रमाल, टि. ) III,  
 9, 15.  
 कज्ज-कार्य I, 3, 10; III, 2, 14.  
 कट्ट-कष्ट I, 5, 3.  
 कट्ट-काष्ठ V, 12, 10.  
 कट्टमथ-काष्ठमय VI, 7, 10.  
 कट्टवुत्त-कष्ट+उक्त IX, 17, 27.  
 कड-कट VIII, 3, 11.  
 कडउल्ल-कटक+उल्ल ( स्वार्थे ) III, 16, 10;  
 V, 1, 5.  
 कडक्ख-कटाक्ष IX, 14, 2.  
 कडय-कटक VII, 10, 3.  
 कडयड-onomatop. IV, 15, 6.  
 कडित्त-कटित्र (?) dice-board ( फलकम्,  
 टि. ) III, 12, 5.  
 कडियल-कटितल III, 10, 5.  
 कडिसुत्त-कटिसूत्र III, 10, 5; III, 12, 7.  
 कडु-कटु III, 14, 2.  
 कडुय-कटुक VI, 4, 12. VII, 2, 2, VIII,  
 1, 14.  
 कडु-कृप °डुडि IV, 11, 3; °इ IV, 15, 2;  
 V, 3, 12; °डुडि IX, 9, 2. ( H. काडना  
 to take out ).  
 कडुय-कृष्ट ( taken out ) V, 1, 9; VIII,  
 2, 10.  
 कडिण-कठिन VII, 7, 9; VIII, 13, 1.

कण-कण I, 13, 5.  
 कण-कण् °इ I, 7, 3; °णंत VIII, 1, 4.  
 कणउज्जल-कनकोज्जला, स्त्री. VII, 11, 9.  
 कणय-कनक I, 6, 13; 1, 13, 9.  
 कणयडर-कनकपुर, न. I, 13, 9; I, 17, 2;  
 III, 13, 13; IV, 12, 1; IX, 22, 3.  
 कणयमाल-कनकमाला, स्त्री. VII, 11, 10.  
 कणयर-कणचर, पु. IX, 7, 3; IX, 11, 7.  
 कणरणंति-onomatop. VII, 14, 11.  
 कणिट्ट-कनिष्ठ IV, 7, 9.  
 कणिस-कणिश I, 13, 5. ( M. कणिस corn-  
 ear ).  
 कण्ण-कर्ण I, 15, 4; III, 4, 14.  
 कण्ण-कन्या I, 15, 4.  
 कण्ण-कर्ण, पु. I, 4, 6; VIII, 5, 6.  
 कण्णपवित्त-कर्णप+मात्रम् ( ear-ornament ).  
 III, 13, 5.  
 कण्णाउज्ज-कान्यकुब्ज, न. V, 2, 11.  
 कण्णालग- ( १ ) कन्या + लग्न ( २ ) कर्ण +  
 आलग्न. III, 17, 12.  
 कण्ह-कृष्ण, पु. VII, 15, 3.  
 कण्हराय-कृष्णराज, पु. I, 1, 11.  
 कण्हायण-कृष्ण + अजिन IX, 9, 5.  
 कत्तरी-कर्तरी IX, 18, 12; ( कटिकण, टि. Var.  
 III, 24. H. कटारी, see notes. )  
 कत्तिय-कर्तरिका ( see कत्तरी ) IX, 9, 7.  
 कत्तियसाढ-कार्तिक + आषाढ IX, 21, 20.  
 कत्तीअ-कार्तिक IX, 20, 4.  
 कद्दम-कर्दम IV, 10, 9; V, 11, 2.  
 कप्पहुम-कल्प + ड्रुम V, 12, 9; VII, 7, 11.  
 कप्पूर-कर्पूर VII, 5, 8.  
 कच्चुर-कर्चुर II, 14, 3.  
 कम-कम ( चरण ) III, 4, 10; VI, 7, 10;  
 IX, 17, 7.  
 कमलप्पह-कमलप्रभा, स्त्री, VII, 11, 8.  
 कमलरुह-ब्रह्मन् I, 5, 10.  
 कमलसिरी-कमलश्री, स्त्री, VII, 11, 8.

कमलुल्ल-कमल + उल्ल ( स्वार्थे ) V, 6, 6.  
 कम्म-कर्म I, 12, 9; IX, 25, 15.  
 कय-कृत III, 4, 6. IX, 11, 10.  
 कयली-कदली VIII, 11, 8.  
 कयंत-कृतान्त I, 3, 2; I. 8, 5; VI, 4, 2.  
 कयंजलि-कृत + अजलि III, 7, 4.  
 कयायर-कृत + आदर I, 4, 10; IX, 12, 9.  
 कर-कृ, °उं, II, 10, 5; °इ, II, 1, 11; V,  
 2, 9; °रि, I, 3, 10; °रे, IX, 17, 25;  
 °रेजसु, V, 13, 9; °रिहिति, IV, 5, 5;  
 °रंत pre p. II, 1, 12; °रंति I, 1, 5.  
 करड-करट ( कट ) VII, 13, 2.  
 करण-करणा, VIII, 6, 12.  
 करह-करभ, V, 4, 22; VII, 2, 6.  
 करहुल्ल-करभ+उल्ल ( स्वार्थे ) VII, 2, 3.  
 करिसण-कर्षण ( see notes ) I, 6, 8.  
 करिंद-करि+इन्द्र III, 15, 13.  
 करेवअ-कर्तव्य VII, 4, 10.  
 कलणुल्ल-कलन+उल्ल ( स्वार्थे ) III, 16, 10,  
 ( M. काळजी-anxiety )  
 कलयल-कलकल II, 9, 7.  
 कलयंठि-कल+कंठी ( कोकिल ) II, 1, 10.  
 कलह-कलभ II, 13, 2.  
 कलाव-कलाप II, 10, 1.  
 कलिय-कलिका VIII, 1, 6.  
 कलुस-कलुष I, 11, 6.  
 कवण-कः III, 13, 12; IV, 9, 9. ( H.  
 कौन, Hem. IV, 367.)  
 कवय-कवच VII, 6, 13.  
 कवाड-कपाट V, 10, 18.  
 कवाल-कपाल II, 3, 16; VIII, 14, 5.  
 कविल-कपिल पु. VII, 5, 8; IX, 11, 7.  
 कव्व-काव्य I, 3, 4; I, 13, 4; VII, 6, 3.  
 कव्वड-कपाट III, 15, 10.  
 कव्वपिसल्ल-काव्यपिशाच ( कवि-विरुद्ध ) I, 2,  
 10. ( Hem. I. 193. )

कस-( 1 ) कशा ( Whip ) ( 2 ) कश ( Tuoch-  
 stone; H. कसौटी.) III, 14, 3; VI, 7, 8.  
 कसण-कृष्ण, I, 13, 10; VII, 1, 13.  
 ( Hem. II, 75. )  
 कसमसन्ति-onomatop. IV, 15, 4.  
 कसाय-कषाय I, 12, 5.  
 कसेर-वृणविशेष ( a kind of grass; खरसुआ,  
 टि. ) I, 6, 12. ( See notes ).  
 कस्सीर-कश्मीर, दे. V, 7, 7.  
 कस्सीर-कश्मीर, न. V, 7, 7.  
 कस्सीरय-कश्मीर+ज ( Saffron ) V, 8, 7.  
 कह-कथ, °उं I, 5, 4. °इ, I, 15, 5. कहि,  
 कहहि, कहसु I, 15, 4; IV, 9, 5; V, 2,  
 9. कहंति, I, 5, 9; I, 17, 4.  
 कह कथा VI, 6, 27.  
 कह व-कथस्+अपि, III, 6, 7; VI, 10, 12.  
 कहंतर-कथा+अंतर IV, 1, 5.  
 कहिय-कथित, II, 2, 1.  
 कहिं-कुत्र II, 1, 7. ( H. कहां ).  
 कांख-कांक्षा IV, 3, 4; VI, 4, 13; IX, 12, 10.  
 कांचणगुह-काञ्चन+गुहा VI, 1, 6.  
 कांची-काञ्ची I, 16, 10.  
 कांटइय-कण्टकित, I, 9, 2.  
 कांटयवइ-कण्टक+वत्, V, 2, 16  
 कांठागहण-कण्ठ+आग्रहण III, 10, 3.  
 कांठाहरण-कण्ठ+आभरण, III, 10, 3.  
 कांहुयण-कण्हुयन VIII, 9, 4; IX, 25, 10.  
 कांत-कान्ता I, 17, 3.  
 कांति-कान्ति, I, 14, 3.  
 कांदप्प-कन्दर्प II, 6, 13.  
 कांदावण-कन्द्रापन IV, 11, 2.  
 कांदिअ-कन्दित, III, 16, 10.  
 कांधर-तत्सम, ( Shoulder ) VI, 16, 10;  
 IX, 22, 1.  
 कांस-पु. IV, 9, 11.  
 काअ-काय, I, 9, 2; IV, 1, 7.  
 काइं-किम्, I, 17, 16; III, 11, 12.



- काणीण-कानीन (कन्यापुत्र) IV, 3, 15; VIII, 3, 5.  
 कातंत-कातंत्र (व्याकरण-विशेष) VI, 9, 7.  
 ( See Notes ).  
 कामग्गह-काम+ग्रह III, 9, 8.  
 कामरइ-कामरति, स्त्री, VIII, 2, 5.  
 कामरुव-कामरूप, पु. VIII, 2, 9.  
 कामाउर-कामातुर, III, 2, 15; III, 10, 6.  
 कामित्तण-कामित्व III, 3, 12.  
 कामुय-कामुक, I, 17, 12, III; 1, 13.  
 काराविअ-कारित, III, 15, 6.  
 कारुण्ण-कारुण्य III, 7, 11; V, 11, 15.  
 कालक्खर-कालाक्षर, III, 1, 3. ( मषीमयाक्ष-  
 राणि, टि. )  
 कालंगि-कालाङ्गी, स्त्री, VIII, 12, 10.  
 कावालिणि-कापालिनी, VIII, 14, 5. °या-  
 °का, VI 6, 7.  
 कासव-कश्यप, पु.; I, 2, 1. ( Hem. I, 43. )  
 कासु-कस्य I, 15, 4.  
 काहणअ-कथानक IX, 20, 14.  
 किअ-कृत I, 5, 10.  
 किक्किधमलय-किक्किन्धमलय, दे., VIII, 7, 4.  
 किज्ज-कृ ( कर्मणि ), °इ, III, 2, 10; VIII, 13, 11. °उ, V, 6, 10.  
 किडि-किरि, I, 4, 8, ( Hem. I, 251. )  
 किण्णरी-किचरी, स्त्री, III, 6, 2.  
 कित्त-क्रीत ( a stake at dice ) III, 12, 5. ( उडित वस्तु, टि. )  
 कित्तण-कीर्तन IV, 3, 3.  
 कित्ति-क्रीति V, 7, 7.  
 किमि-किमि VII, 15, 9.  
 किर-किल III, 10, 6; IV, 9, 9. ( Hem. II, 186; Var. IX, 5. )  
 किराड-किरात, IX, 22, 10.  
 किरिया-क्रिया VI, 10, 5; IX, 10, 9; IX, 17, 5.  
 किलकिलंति-onomatop. IV, 15, 8.  
 किव-कृपा VI, 10, 11. ( Hem. I, 128. )  
 किवान-कृपाण IV, 11, 3; VIII, 15, 3.  
 ( Hem. I, 128. )  
 किसानु-कृशानु ( अग्नि ) I, 14, 8. ( Hem. I, 128. )  
 किसोयरि-कृशोदरी V, 7, 8.  
 किह-कथम् III, 11, 2.  
 कील-कीड् कीलेसइ II, 8, 5. कीलंत, pre. part. V, 7, 2.  
 कील-कीडा VI, 7, 10.  
 कीलिय-कीडित VII, 10, 4.  
 कुइअ-कुपित IV, 8, 10.  
 कुकइ-कु+कवि III, 11, 12.  
 कुच्छिय-कुत्तित IV, 3, 7; VII, 6, 8.  
 कुट्ट-काष्ठ V, 8, 12. ( उपलोट आप्प वा, टि. See Notes. )  
 कुडिल-कुटिल I, 11, 3.  
 कुडिलत्तण-कुटिलत्व I, 17, 15.  
 कुडुंब-कुटुम्ब IX, 9, 3.  
 कुण-कृ, °इ. VI, 4, 1. कुणंत pre. part. IX, 17, 17. ( Hem. IV, 6, 5; Var. VIII, 13. )  
 कुतपसि-कु+तपस्विन् IV, 3, 1.  
 कुदिट्ठि-कु+दृष्टि IV, 3, 3.  
 कुप्प-कुप्, °इ, V, 9, 9.  
 कुमंति-कु+मंतिन् III, 9, 9.  
 कुमुइणि-कुमुदिनी VIII, 1, 10.  
 कुमुयायर-कुमुदाकर IX, 2, 10.  
 कुरंगि-कुरंगी, स्त्री. VIII, 12, 10.  
 कुलहर-कुलगृह III, 5, 9.  
 कुलिस-कुलिश II, 7, 5; III, 14, 12.  
 कुलिसकंठ-कुलिशकंठ, पु. VII, 11, 15.  
 कुलिसोवम-कुलिशोपम, I, 5, 8.  
 कुवत्तय-कु+पात्र+क IV, 3, 1.  
 कुस-( 1 ) कुशा ( bridle ), ( 2 ) कुश ( grass ) III, 14, 4.  
 कुसासण-( 1 ) कुश + अशन, ( 2 ) कु+शासन, VII, 1, 16.

कुसील-कु+शाल, IV, 3, 1.  
 कुसीस-कु+शिषा VII, 1, 16.  
 कुसुइ-कु+श्रुति IV, 3, 1.  
 कुसुमदसण-°दशन, Synonym for Pus-  
 padanta, the author. I, 3, 9.  
 कुसुमपुर-न. IV, 6, 13; VIII, 1, 2.  
 कुसुय-कु+श्रुत IX, 12, 7.  
 कुंचिय-कुंचित IV, 2, 6.  
 \*कुंट-कुञ्ज IV, 4, 2. ( see जस. )  
 कुंत-तत्सम ( आयुध-विशेष ) II, 2, 3; IV, 15,  
 4; VII, 7, 10.  
 कुंदव्व-कुंदव्वा, स्त्री, I, 3, 8.  
 कुंभ-( 1 ) a jar; ( 2 ) A sign of the  
 zodiac, I, 10, 5.  
 कुमत्थल-कुंभ + स्थल II, 13, 7.  
 कुवलय-( १ ) कमल, ( २ ) भूमंडल I, 10, 7.  
 कूड-कूट II, 3, 3.  
 \*कूवार-कू + आरव ( a cry ) VII, 11, 17;  
 VIII, 13, 3.  
 केऊर-केयूर III, 10, 6.  
 केत्तिअ-कियत् II, 13, 8. ( Hem. II, 157;  
 Var. IV, 19 ).  
 केयइ-केतकी V, 7, 2.  
 केर-सम्बन्धार्थे used withgen. I, 3, 14; I,  
 15, 2. ( Hem. इदमर्थस्य केरः II, 146. )  
 केलास-कैलाश, प. III, 15, 13.  
 केलिवत्त-( १ ) कदलीपत्र, ( २ ) केलि + वक्त्र,  
 I, 10, 4.  
 केवल-( ज्ञानविशेष ) VI, 3, 1.  
 केसग्गह-केशग्रह III, 10, 8.  
 केसरोह-केसर + ओघ IV, 10, 2.  
 केसव-केशव, प. I, 2, 1.  
 केहअ-कीदश VII, 1, 11. ( Hem IV, 402 ).  
 कोइल-कोकिल II, 9, 7; III, 6, 13; VIII,  
 1, 4. ( H. कोइल )  
 कोक्काविअ-see कोक्किअ-causal, III, 7, 7.  
 ( व्याहृत Hem. IV, 76. )

कोक्किअ-को इति शब्देन आहृत III, 13, 7;  
 VIII, 2, 9; VIII, 13, 12. ( H. कूका  
 मारकर बुलाना ).  
 कोट्ट-कोष्ठ I, 12, 1. ( H. कोठा a room ).  
 कोट्टि-कोटि I, 6, 13; I, 13, 9.  
 कोल-तत्सम. a boar I, 6, 2.  
 कोव कोप VIII, 15, 13.  
 कोवंड-कोदण्ड VIII, 6, 1.  
 कोस-कोश VI, 9, 9.  
 कोससोस-कोश + शोप IV, 4, 4.  
 कोसंवीपुर-कौशाम्बी, न. VII, 11, 5.  
 कोह-क्रोध III, 3, 14.  
 कोण्डिण-कौण्डिन्य ( गोत्र ) I, 3, 3.  
 कौत कुन्त ( आयुध-विशेष ) IV, 7, 15.

ख

खगिंद-खगेन्द्र VII, 11, 13.  
 खग्ग-खङ्ग I, 9, 7; V, 5, 1.  
 खट्टा-खट्टा VII, 6, 11.  
 \*खडयासी-तृण + आशिन III, 15, 11. ( D.  
 II, 67. )  
 खण-क्षण I, 9, 5.  
 खणखण-onomatop. III, 12, 10; IV, 15,  
 4; V, 4, 10; VII, 14, 10.  
 खत्त-क्षात्र I, 14, 6.  
 खद्ध-( १ ) खादित ( २ ) हत III, 14, 5;  
 VII, 13, 5. ( D. II, 67. ).  
 खम-क्षमा I, 11, 8; V, 6, 1.  
 खय क्षय III, 2, 6; IV, 10, 2; V, 11, 9;  
 VI, 7, 15.  
 खयर-खचर I, 11, 1; VII, 11, 12.  
 खयंकर-क्षयंकर IV, 14, 2; V, 4, 2.  
 खलिअ-खलित VI, 4, 9.  
 खलिजा-खल ( कर्मणि ) °इ. VII, 9, 8.  
 खाविअ-क्षपित, VI, 5, 6.  
 खंचण-कर्षण V, 4, 12; ( H. खंचना to pull ).

खंडिय-खंडित I, 6, 2; I, 15, 7; V, 10, 12.  
 खंति-क्षान्ति II, 8, 14; IX, 2, 5.  
 °खंध-स्कन्ध VIII, 7, 1.  
 खंभ-स्तम्भ VI, 5, 5.  
 खा-खाद् to eat, °उ. VII, 6, 9. ( Hem. IV, 228 ).  
 खाणी-खानि II, 3, 13. ( H. खानि ).  
 खाम-क्षाम VII, 4, 6.  
 खाविय-खादित VII, 7, 5.  
 खिज्ज-खिद् °इ. V, 1, 11; VII, 1, 6. ( Hem. IV, 224 ).  
 खीण-क्षीण VIII, 13, 8.  
 खीर-क्षीर I, 6, 6; V, 8, 14; IX, 9, 2.  
 खुडिअ-खुडित VII, 14, 13; ( Hem. IV, 116. M. खुडणे; H. खोटना to nip ).  
 \*खुडुक्किअ-शल्यायित VII, 2, 10; ( Hem. IV, 395 ).  
 खुणखुण-onomatop. VIII, 3, 8.  
 खुद्-क्षुद्र IV, 9, 12.  
 \*खुप्प-मस्ज् °इ VII, 6, 8; ( Hem. IV, 101; Var VIII, 68. )  
 खुब्ध-क्षुब्ध III, 14, 6. ( Hem. IV, 154 ).  
 खुंटण-त्रोटन IX, 7, 5. ( Hem. IV, 116. H. खोटना to nip ).  
 खेटय-खेटक ( ग्राम, समूह ) III, 15, 11.  
 खेटामगाम-खेट+ग्राम I, 6, 3. ( M. H. खेटे-गांव; P'ai. 399. )  
 खेत्त-क्षेत्र I, 13, 6. ( H. खेत a field )  
 \*खेरि-द्वेष VIII, 15, 13. ( क्रोध, द्वेष, टि. )  
 खेल्ल-खेल् ( क्रीड् ) °ल्लिवि III, 12, 10 ( Hem. IV, 382 c. x. )  
 खोह-क्षाम I, 9, 9.

## ग

गद्-गति II, 1, 17; VI, 9, 6.  
 गइवेय-प्रेवेय I, 17, 13.

गइंद-गजेन्द्र III, 17, 14.  
 गउड-गौड, दे. IV, 7, 13.  
 गउर-गौर I, 16, 10.  
 गउरविय-गुर्वी V, 6, 12.  
 गज्ज-गर्ज् °इ IX, 15, 1.  
 गणिय-गणित III, 1, 3.  
 गणिय-गणिका V, 2, 10; VII, 7, 3.  
 गणियासुंदरि-गणिकासुन्दरी, स्त्री, IV, 6, 8; VIII, 1, 1.  
 गब्भेसरि-गर्भेश्वरी V, 2, 12.  
 गभत्थि-गभस्ति I, 13, 6.  
 गम्म-गम्य I, 2, 8; II, 11, 8.  
 गअ, °य-गत I, 11, 7; I, 15, 5; I, 17, 1.  
 गय-गद ( व्याधि ) VI, 9, 8.  
 गय-गज I, 16, 9; VI, 7, 12.  
 गयपुर-गजपुर, न. VII, 11, 1; VIII, 5, 4.  
 गयउल-गज+कुल III, 17, 5.  
 गयण-गगन I, 5, 7; III, 8, 1; IX, 7, 3.  
 गयणंगण-गगन+अंगन III, 12, 5.  
 गयणाह-गज+नाथ VII, 13, 3.  
 गया-गदा VII, 7, 9.  
 गरुय-गुरु+क I, 11, 8 ( Hem. I, 109. )  
 गरुयत्त-गुरुत्व I, 4, 8.  
 गरुयत्तण-गुरुत्व I, 17, 9; III, 3, 4.  
 गरुयार-गुरुतर III, 6, 3; IV, 7, 13; VII, 11, 6.  
 \*गलगिज्ज-घुग्घुरावलि, टि. III, 9, 15.  
 a garland of small bells tied round the neck किङ्किणीपंक्ति. )  
 \*गलत्थिअ-कदर्थित, II, 4, 11. ( क्षिप्त acc. Hem. IV, 143; I. II, 87. )  
 गलरव-कलरव III, 17, 5 ( H. गल्ला noise )  
 गलवेविय-गल+वेपित VIII, 15, 5.  
 गलिय-गलित VI, 2, 7.  
 गवेस-गवेष्य् °इ VII, 2, 5.  
 गसंत-ग्रस्+शतृ VII, 5, 2.  
 गह-ग्रह II, 9, 1.

गहण-ग्रहण I, 13, 2; II, 10,1; IV,6,10.

गहिय-ग्रहीत VII, 13, 3.

गहिर-गभीर I, 11, 4; III, 10, 12; VI, 15, 5. (Hem.I, 101; H. गहिर dcep).

गहिल्लय-ग्रहिल+क IX, 7, 10.

गहीर-गभीर I, 3 1.

गंगेअ-गंगेय ( भीष्म ) पु. I, 4, 4.

गंडयल्लुल्ल-गंडतल+उल्ल ( स्वार्थे ) V, 6, 6.

गंडय-गंडक ( प्राणिविशेष ) IX, 25, 10. (H. M. गंडा )

गंधव्वं-गंधर्व ( गानविद्या ) III, 1, 3; IX, 20, 14.

गंधारि-गंधारी, स्त्री, VIII, 12, 8.

गंपि-गत्ता III, 12, 9; IV, 12, 7; VI, 12, 7; VIII, 6, 14.

गाइ-गौ IX, 9, 2 ( H. गाय )

गाइअ-गीत VII, 12, 1.

गाइत्ति-गायत्री, स्त्री, VIII, 12, 6.

गाम-ग्राम III 15, 8.

गायअ-गीत P.P. I, 3, 14. (Hem IV,6.)

गारव-गौरव (मद) I, 12, 4.(Hem. I, 163)

गाविमहीस-गो+महिष IX, 21, 13.

गिज्जंत-गीयमान IX, 22, 6.

गिलिय-गिलित (प्रक्षित) VII, 3, 2.

\*गिल्ल-आर्द्र VIII, 15, 1. ( H. गीला wet, See Notes. )

गिहवार-गृह+व्यापार IX, 20, 19.

गिहीण-ग्रहण IX, 21, 15.

गिरिणयट्ठ<sup>१</sup>-नगर, I, 15, 6; I, 16, 6; VII, 4, 9.

गिरिसिहर-<sup>०</sup>शिखर, न. VI, 8, 6.

गिंभ-ग्रीष्म III, 14,10. (Hem. IV,412)

गीय-गीत VI 15, 5.

गीव-ग्रीवा I, 17, 13.

गुणक्खय-गुण+क्षय IX, 14, 3.

गुणठान-गुण+स्थान I,12,11. ( tech. term of Jain philosophy; See Notes )

गुणधम्म-<sup>०</sup>र्म, पु. I, 2, 4.

गुणवइ-<sup>०</sup>ती, स्त्री, VII, 4,6; VII, 9, 10.

गुणाल-गुण+आल ( मत्वर्थे ) III, 3, 6.

गुणिअ-गुणित ( शिक्षित ) II,1, 7.

गुत्त-गुप्त IX, 25, 16.

गुत्ति-गुप्ति I, 12, 4; IX, 2, 4.

गुप्प-गुप्<sup>०</sup>इ V, 9, 8; VII, 15, 7. (Hem. IV, 150 )

गुप्पमाण-गुप्यमान VIII, 15, 8.

गुप्फ-गुल्फ ( ankle ) I, 17, 5.

गुमुगुमुगुमंत-onomatop. II, 14, 4.

गुंथ-ग्रथ् 5, 8, 14. (H. गूथना to weave ).

गूढत्तण-गूढत्व I, 17, 5.

गेण्ह-ग्रह, गेण्हिवि Abs. III,8,15. (Hem. IV, 209; Var. VIII, 15. )

गेण्हंत-गृण्हत V, 7, 2.

गेहत्थ-गृहस्थ IX, 20, 19.

गोउल-गोकुल VIII, 16, 6.

गोत्तकअ-गोत्रकम VI, 8, 6.

गोत्तम-गौतम, पु. I, 13, 1.

गोमिणि-गोमिनी, स्त्री, VIII, 12, 3.

गोरि-गौरी, स्त्री, VIII, 12, 8.

गोवद्धण-गोवर्धन, प. III, 17, 15.

गोवि-गोपी VIII, 16, 6.

गोविंद-पु. III, 17, 15.

गोसवि-गोस्वामिन् IX, 9, 6.

गोह-गुह्य or भट VIII, 13, 2. (ग्राम or भट, 1). II, 89. See Notes )

गोहण-गोधन I, 6, 7.

गोँछ गुच्छ I, 6, 12.

\*गोँदल-आकंद IV, 10, 7. ( M. गोन्धळ confusion ) ( गुद क्रीडायाम् )

\*गोँदलिय-मिलित I, 6, 12.

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घअ-घृत V, 8, 11; IX, 7, I.

घट्टिय-घट्टित IV, 7, 15. ( चर्चित, टि. )

- घड-घट I, 6, 7.  
 घडिअ-घटित, I, 6, 13; I, 13, 9. (M. घडणें)  
 घडीगेह-घटी+गृह IX, 17, 30.  
 घण-घन I, 13, 5.  
 घणघण-घन+घन (अतिनिविड) V, 4, 14.  
 घणत्त-घनत्व VII, 15, 10.  
 घणथणिय-घन+स्तना VIII, 9, 14.  
 घणयाल-घन+काल IV, 2, 14.  
 \*घत्तिय-क्षिप्त, 2, 13, 5. (Hem. IV, 143.)  
 घर-गृह I, 7, 5; VIII, 2, 10. (H. M. घर)  
 घरत्थ-गृहस्थ VIII, 8, 10.  
 घरपंगण-गृह+प्राङ्गण V, 2, 1; IX, 20, 20.  
 घरवय-गृह+वत I, 12, 3.  
 घरसिरि-गृह+श्री I, 3, 13.  
 घरिणी-गृहिणी II, 13, 2; III, 2, 15.  
 \*घल्ल-क्षिप् °हु VI, 13, 21. (Hem. IV, 334, 422. ex. M. घालणें)  
 \*घल्लिअ-क्षिप्त V, 8, 2; VI, 3, 6.  
 \*घंघल-विघ्नकर, टि. IV, 1, 10 (Hem. IV, 422. See Notes)  
 घाअ-घात I, 4, 6; I, 8, 6 (H. M. घाव)  
 घाइअ-घातित III, 14, 12.  
 घाय-घातय् °इ III, 15, 9.  
 \*घार-गृध्र टि. IV, 10, 7. (चिल्ला घारी सउणी, Pai. 286. प्राकार acc. D. II, 108)  
 घिअ-घृत IV, 9, 12. (H. घी)  
 घिणि-घृणि IX, 17, 45. (H. घिन hatt; Hem. I, 128.)  
 \*घित्त-क्षिप्, °इ IX, 6, 5.  
 \*घित्त-गृहीत III, 6, 11. (See Notes).  
 \*घित्त-क्षिप्त IV, 9, 12; VI, 7, 10; VII, 10, 8; VIII, 12, 16. (See Notes on III, 6, 11)  
 \*घिप्प-ग्रह, °इ III, 3, 5.  
 \*घिव-क्षिप्, °इ III, 3, 1; VI, 10, 13; V 8, 12. °सि, VIII, 1, 7.  
 \*घिवण-क्षेपण III, 17, 4.

- घुट्ट-घुष्+क्त VI, 13, 15.  
 \*घुम्म-घूर्ण, घुम्मि वि abs. V, 9, 13. (Hem. IV, 117; H. घूमना)  
 \*घुल घूर्ण, °इ, V, 1, 12 (Hem. IV, 117. M. घोळणें to shake or agitate briskly.)  
 \*घुलिअ, °य-घूर्णित I, 18, 9; II, 2, 7; III, 17, 3. IV, 10, 11; VI, 4, 9; VII, 7, 8, VIII, 6, 14.  
 घुसिण-घुसण (suffio) I, 9, 10 (Hem. I, 128.)  
 \*घोट्ट-पिव्, °ट्टंति V, 5, 5 (Hem. IV, 10. The sense of rubbing is better suited to the context, and this is the sense brought out by the gloss घसरडइ; H. घोट्टना to rub.)  
 \*घोल-घूर्ण, °इ III, 8, 10 (H. m. V, 117.)  
 \*घोलंत-घूर्ण+शत् VII, 2, 7.  
 \*घोलिर-घूर्ण+हर (ताच्छील्ये) IV, 13, 11. (Var. IV, 24)  
 घोस-घोष् °इ V, 10, 21.

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- चअ-त्यज् °एप्पिणु abs. IX, 19, 13; °ईऊण abs. IX, 17, 26; °यंत. IX, 16, 2. (Hem. IV, 86.)  
 चउ-चतुर् III, 17, 10.  
 चउक्क-चतुष्क IX, 21, 2. (H. चौक)  
 चउगइ-चतुर्गति (देव, मनुष्य, नरक, तिर्यक्) II, 6, 18; IX, 11, 11.  
 चउदह-चतुर्दश I, 1, 9; I, 12, 7. (H. चौदह)  
 चउदिस-चतुर्दश I, 6, 11.  
 चउपास-चतुःपार्श्व IV, 14, 14.  
 चउरंग-चतुरंग VII, 10, 1; VII, 12, 5.  
 चउरासम-चतुराश्रम I, 8, 3.

चउवण्ण-चतुर्वर्ण I, 7, 8.  
 चउविह-चतुर्विध I, 12, 5; IX, 16, 2.  
 चक्क-चक ( +वाक ) bird, VIII, 4, 2.  
 चक्क-चक ( wheel ) VII, 1, 7.  
 चक्कवइ-चकवर्तिन् IV, 4, 13.  
 \*चक्ख-आ+स्वाद्, °इ IV, 2, 19; °क्खिन्वि  
 abs. IX, 2, 11 ( Hem. IV, 258 )  
 \*चड-आ+रुह्, चडति I, 18, 3; चडु III, 9,  
 14. ( Hem. IV, 206; H. चढना; M.  
 चढविणे ).  
 \*चडाव-आ+रुह्+णिच् °हि I, 4, 1.  
 \*चडिअ, °य-आरुड III, 4, 3; V, 5, 13.  
 चडुय-चाटु+क ( चटुल ) II, 11, 11 ( Var.  
 I; 10 )  
 चत्त-त्यक्त I, 4, 5; V, 11, 11; VI, 1,  
 10; IX, 14, 1. ( Hem. IV, 86. )  
 चत्तय-त्यक्त+क IV, 3, 2.  
 चत्तारि-चत्वारि I, 8, 3.  
 \*चप्प-आक्रम् or पीड्; चप्पिन्वि III, 16, 2; VI,  
 14, 5; °हि V, 2, 1. ( Hem. IV, 395  
 ex. M. चापणे, चोपणे )  
 चमक्क-चमत+क्, °इ III, 13, 3.  
 ( H. चमकना or चौकना )  
 चमक्किय-चमत्कृत II, 6, 4.  
 चमर-चामर I, 18, 3. ( Hem I, 67; Var.  
 I, 10. )  
 चम्म-चर्म IV, 15, 6.  
 चम्मट्टि-चर्म+अस्थि IV, 4, 10.  
 चयारि-चत्वारि VI, 12, 6.  
 चरीय-चर्या IX, 21, 24.  
 चलचल-onomatop. IV, 15, 5; VII, 5,  
 16. ( H. चरचर )  
 चलण-चरण I, 11, 5 ( Hem. I, 254 ).  
 चलवल-onomatop. IX, 18, 3.  
 चल्ल-चल°इ III, 17, 14 ( Hem.  
 IX, 231. )  
 चाल्लिअ-चलित I, 9, 9.

चव-कथ्, °वंत I, 1, 6; °इ I, 16, 2;  
 II, 1, 9; III, 7, 4; V, 12, 2; °विय  
 VI, 1, 6. ( Hem. IV, 2. It may be  
 derived from चव् by वर्णविपर्यय ).  
 चवल-चपल IX, 11, 2.  
 चवलत्तण-चपलत्व III, 3, 12.  
 \*चंग-चार I, 15, 11; III, 7, 13; V,  
 11, 7; VII, 8, 9; VIII, 13, 7.  
 ( 1 ). III, 1; H. चंगा M. चांगला )  
 चंडउत्त-चन्द्रगुप्त, पु. IX, 1, 8.  
 चंडपजोअ-चण्डप्रद्योत, पु. VII, 5, 21.  
 चंडभुअ-चण्डभुज VI, 7, 6.  
 चंद-चन्द्र III, 1, 9; V, 2, 10.  
 चंदक्क-चन्द्र+अर्क I, 16, 5; VII, 7, 1.  
 चंदप्पह-चन्द्रप्रभ ( 8th Tirthamkara )  
 V, 11, 6.  
 चंदप्पह-चन्द्रप्रभा, स्त्री. VIII, 12, 6.  
 चंदमई-चन्द्रवती, स्त्री. IX, 1, 9.  
 चंदलेह-चन्द्रलेखा, स्त्री. VIII, 12, 6.  
 चंदा-चन्द्रा, स्त्री. VII, 15, 4.  
 चंदाहा-चन्द्रा+आहा VII, 11, 2.  
 चंदिणि-चन्द्रिणी, स्त्री. VIII, 12, 6.  
 चंपयहुल्ल-चम्पक+फुल्ल ( पुष्प ) III, 4, 15,  
 चाइ-त्यागिन् III, 12, 4. ( See चअ )  
 चाउत्थ-चतुर्थे IX, 20, 3. ( H. चौथ )  
 चामरोह-चामर+ओष II, 11, 2; V11, 5, 5.  
 चामीयर-चामीकर VII, 11, 12; IX, 22, 6.  
 चाय, °अ-त्याग I, 4, 6; III, 12, 4; IV,  
 12, 3; VIII, 5, 6. ( see चअ ).  
 चारत्त-चारुत्व I, 17, 4.  
 चारित्तण-चारित्+त्व ( विचरण ) III, 3, 12,  
 चारित्तगुत्ति-चारित्रगुप्ति, स्त्री, VIII, 12, 8.  
 चाव-चाप VII, 12, 8.  
 चिक्कम-चंकम् °इ I, 10, 13.  
 चिक्कार-चीत्कार VII, 1, 7.  
 चिण-चि °इ I, 10, 6. ( Hem. IV, 241.  
 H. चुनना )

चित्त-चित्र III, 1, 11; IX, 21, 34.

चित्तयार-चित्रकार VIII, 5, 10.

चिरु-चिरम् III, 13, 13.

चिलाअ-किरात V, 12, 2; VI, 11, 1.

( Hem. 1, 183. )

चिल्लणदेवि-चेलनादेवी, स्त्री, I, 7, 9.

चिहुर-चिकुर (केश) I, 11, 3; VI, 6, 5.

( Hem. I, 186. )

चिंध-चिन्ह ( ध्वज ) I, 7, 8; VI, 4, 10.

( Hem. II, 50 )

चिय-चैव VI, 15, 1.

\*चुक-भ्रंश+क्त V, 9, 10.

( Hem. IV, 177. H. M. चुकना )

चुणिन्न-चूर्ण ( lime ) VIII, 2, 6.

( Hem. II, 34, इष्टा-चुण्णं; H. चुना.

शीतज्वर, टि. )

चुण्ण-चूर्ण IV, 10, 11.

चुय, °अ-च्युत I, 14, 1; V, 10, 21; VI,

12, 2; VII, 14, 1.

चुंचु-चञ्चु II, 11, 12.

\*चुंभल-शेखर IV, 10, 7. ( D. III, 16; Pai. 349 ).

चूर-चूर्ण, °इ. III, 15, 10; °रिवि abs. IV, 15, 2; ( M. चुरणं ).

चूरिय-चूर्णित IV, 10, 11; VII, 7, 2.

चेट्टा-चेष्टा IX, 17, 19.

चेय-चैव VII, 14, 8.

चोइय-चोदित V, 4, 21; VII, 5, 7.

\*चोज्ज-आश्चर्य II, 2, 1; III, 15, 7; IV,

12, 9; V, 10, 18; VIII, 4, 6; ( D.

III, 14; H. चौज ).

\*चोज्जकोथण-आश्चर्य + उत्कोपन (जनक) IV, 12, 16.

चोत्थी-चतुर्थी IX, 20, 4; ( H. चौथी ).

चोयमान-चोदयन् IV, 12, 11.

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छ-षड् I, 12, 5; IX, 12, 8. ( H. छह ).

छइअ-छादित V, 2, 16.

छउमत्थ-छद्मस्थ VIII, 8, 10. ( see notes ).

\*छज्ज-राज् °इ. IX, 14, 2. ( Hem. IV, 100. old H. छाजना ).

छड-छटा I, 7, 6; III, 6, 8.

\*छडुंत-मुञ्चन् IX, 12, 2. ( Hem. IV, 91. H. छांडना or छोडना ).

छण-क्षण ( पूर्णिमा ) I, 3, 7; I, 4, 7. ( Hem. II, 20 ).

छत्त-छत्र I, 16, 9; III, 2, 1; VII, 7, 4.

छप्पय-षट्पद ( भ्रमर ) VIII, 1, 9. ( Hem. II, 77 ).

छल्लि-तत्स. त्वचा, टि. III, 8, 10. ( D. III, 24; Pai 340. H. छाल, here scum of water ).

छव्वग्ग-षड् + वर्ग I, 8, 5.

\*छंडिआ-मुक्त IV, 8, 2. ( see छडुंत ).

छाइज्ज-छाद् ( कर्मणि ) °इ. III, 12, 9.

छाइय-छादित VIII, 4, 4.

छिज्ज-छिद् ( कर्मणि ) °इ. VII, 2, 12; IX, 14, 2.

छिज्जंत-छिद्यमान VIII, 15, 11.

\*छित्त-स्पृष्ट III, 7, 6; V, 10, 15. ( see छिव ).

छिण्ण-छिन्न ( पृथक् ) III, 15, 6.

\*छिप्प-स्पृश् °इ. V, 9, 7. ( Hem. IV, 257 ).

\*छिव-स्पृश् °इ. I, 7, 5; °सि. VIII, 1, 7. ( Hem. IV, 182; H. छीना or छूना ).

\*छुडु-यदि III, 9, 11; V, 6, 7. ( Hem. IV, 385, etc. ex ).

\*छुद्ध-क्षिप्त IV, 7, 15; IX, 21, 5. ( छुह + क्त Hem. IV, 143 ).

छुरियायडूण-क्षुरिका + कर्षण V, 4, 14.  
 छुह, °हा-सुधा. VI, 15, 10; VIII, 11, 12.  
 ( Hem. I, 265 ).  
 \*छुह-क्षिप् ( sense नी ) °हेवि IX, 21, 2.  
 ( Hem. IV, 143 ).  
 छेअ, °य-छेद III, 10, 9; IX, 20, 13.  
 छेज्ज-छेय III, 1, 8.

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°जअ-जय III, 2, 8.  
 जअ-जगत IX, 8, 8.  
 जइ-यदि VIII, 13, 3.  
 जइ-याते, °वर II, 7, 10.  
 जइयहुं-यदा III, 15, 7; VI, 7, 3.  
 जइवि-यद्यपि IV, 7, 10.  
 जक्खकइम-यक्षकर्म IX, 18, 13. ( See  
 Notes ).  
 जक्खिणी-यक्षिणी I, 13, 8; VII, 10, 10.  
 जगजत्त-जगद् + यात्रा IX, 6, 11.  
 \*जगडंत-भञ्जन्, टि. III, 15, 12. ( जअड  
 for त्वर् Hem. IV, 170. जगडिओ विद्रावितः  
 D. III, 44; H.G. झगडा, °डो quarrel ).  
 जज्जाहि-Intensive. of या. VI, 12, 11.  
 जडिअ, °य-जटित I, 13, 10; IX, 4, 7.  
 जणत्ति-जन + आर्ति VI, 8, 2.  
 जणपउर-जन + प्रवर III, 15, 13.  
 जणवय-जनपद I, 11, 3; I, 13, 4.  
 जणंति-जनयन्ति VIII, 1, 11.  
 जणिय-जनित I, 15, 10.  
 जणेरी-जनयित्री V, 8, 15.  
 जणेसइ-जनियति VII, 3, 9.  
 जण्ण-यज्ञ IX, 9, 7; ( Var. III, 44 ).  
 जण्हुय-जानु + क I, 17, 7. ( Pai. 859 ).  
 जत्ताए-यान्ती + वृ. II, 2, 15.  
 जम-यम I, 11, 8; V, 3, 4; VI, 6, 19.  
 जय-पु. VII, 8, 2.

जयमइ-जयवती, स्त्री, IV, 1, 17; IV, 6, 3.  
 VIII, 2, 2.  
 जयलच्छि-°लक्ष्मी, स्त्री, VIII, 12, 7.  
 जयवम्म-जयवर्मन् IV, 1, 7; VIII, 1, 1.  
 जयविजइ-जगद्+विजयिन् VI, 17, 1.  
 जयसिरीह-जयश्री+ईश IV, 1, 11.  
 जयसेन-पु. VIII, 4, 7.  
 जयंधर-पु. I, 14, 4; V, 6, 4; IX 22, 3;  
 IX, 24, 2.  
 जर-ज्वर III, 16, 5.  
 जरुल्ल-ज्वर+उल्ल ( स्वार्थे ) V, 8, 9.  
 जलजंत-जल+यंत्र III, 8, 11.  
 जलण-ज्वलन I, 11, 5; VII, 13, 9; VIII,  
 15, 2.  
 जलह-जल+आर्द्र III, 6, 11.  
 जलंती ज्वलन्ती ( अटवीनाम ) VII, 1, 10.  
 जलिय-ज्वलित VII, 7, 10.  
 जलोल्ल-जल+आर्द्र III, 8, 9. ( Hem. I, 82 ).  
 जलोह-जल+ओष II, 8, 6.  
 जवखेत्त-यव+क्षेत्र III, 14, 5.  
 जवणालत्त-यवनाल+त्व IX, 7, 1.  
 जविअ-जपित VI, 2, 4.  
 जस-यज्ञस् I, 2, 10.  
 जसकित्ति-यज्ञः+कीर्ति IX, 2, 10.  
 जसघंट-यज्ञः+घण्टा III, 12, 4.  
 \*जसणिउरंघ-यज्ञः+निकुरम्भ (समूह) V, 11, 6.  
 ( Pai. 18 निउरंघ )  
 जसभायण-यज्ञः+भाजन VII, 8, 7.  
 जसरासि-यज्ञः+राशि VII, 9, 8.  
 जसवंत-यज्ञस्विन् IX, 2, 10.  
 जसालअ-यज्ञः+आलय II, 8, 13.  
 जहाजाय-यथाजात ( दिगम्बर ) II, 3, 8.  
 जहि-यस्मिन् ( यत्र ) I, 13, 6, ( H. जहां ).  
 \*जंगल-तत्स. मांस IX, 9, 5. ( जंगल-पङ्किला-  
 सुरा D. III. 41; Pai. 335. )  
 °जंत-यंत्र III, 8, 11.  
 जंत-या+शतृ I, 9, 11; II. 2, 10; VII, 3, 11.



जंप-जल्प (कथ्) °इ V, 9, 9 (Hem. IV, 2).

जंपणिया-जल्पिका VI, 6, 6.

\*जंपाण-यानविशेष I, 16, 9; IV, 10, 10.

( जस; भविस. )

जंपिय-जल्पित II, 5, 1.

जंपुदीध-जम्बूद्वीप I, 6, 1.

जा-या ( to go ); °इ, I, 10, 1; III, 11,

9; IV, 3, 7; °मि V, 2, 5; °हि I, 15,

13; °इवि VI, 4, 8; °एष्णिणु I, 9, 3; I,

16, 3; °एसहि V, 2, 7. °एवअ ( °तव्य )

VII, 4, 10.

जाअ-जात IV, 5, 8.

जाइ-जाति III, 6, 4; IV, 5, 6; IX, 12, 6.

जाइ-जाति ( पुष्पविशेष ) I, 10, 1.

जाए-यया IV, 5, 8.

जाण-यान I, 15, 6; VI, 10, 1.

जाणअ; °य-ज्ञायक III, 4, 6; III, 5, 15.

जाण-ज्ञा ( to know; Htm. IV, 7 ) °सु

IV, 3, 1; °हि III, 13, 8; IV, 3, 15;

°णिज्जइ III, 3, 7.

जाणिय-ज्ञेति II, 6, 1; IV, 5, 6; V, 7, 4;

VI, 8, 11.

जाम-यावत् I, 3, 12; IX, 17, 18.

जामाय-जामात् V, 8, 11.

जाय-जात VI, 3, 1.

जायव-यादव IX, 22, 5.

जायवेअ-जातेवेदस् ( अग्नि ) I, 16, 7.

जालवक्ख-जाल+पक्ष IX, 17, 21.

जालंधर-दे V, 7, 6.

जाला-ज्वाला VII, 13, 9.

जि-( पादपूरणार्थमव्ययम् ) I, 5, 2.

जिगिजिगि°-onomatop. II, 2, 3.

जिण-जि ( Her. IV, 241 ) °मि III, 15,

1; °णंति I, 4, 2; °सु III, 3, 14; °हुं I,

17, 5. °णेज्जसु IV, 9, 4; °णेष्णिणु V, 8 2.

जिप्पंति pass. III, 2, 5.

जिणतअ-जिन+तपस् VI, 5, 1.

जिणतत्त-जिन+तत्त्व IX, 21, 43.

जिणहर-जिन+ग्रह II, 7, 9; VIII, 11, 3.

जिण्ण-जीर्ण III, 11, 11.

जित्त-जित III, 9, 1; III, 17, 16; VI,

17, 8.

जित्तवेरि-जित+वैरिन् I, 9, 4.

जिप्प-जि ( कर्मणि ) °प्पंति III, 2, 5.

जिय-जित II, 5, 14.

जिय-जीव्. °इ III, 7, 6.

जियसत्तु-जितशत्रु, पु. VI, 2, 3; VI, 7, 7.

जिह-यथा I, 10, 7; II, 4, 9; VII, 12, 8.

जीया-जीवा II, 9, 8.

जीयासा-जीव+आसा III 6, 13.

जीवंति-जीव+शतृ ( स्त्रियाम् ) II, 13, 4.

जीह, °हा-जिहा I, 13, 2; III, 4, 10 ( H.

जमि )

जीहलंपड-जिहा+लम्पट, IX, 8, 7.

जुज्ज-युज् ( कर्मणि ) °इ, III, 2, 13.

जुज्ज-युज्, °इ, VII, 5, 22. °ज्जंति, V, 5, 6,

°ज्जिऊणं, VI, 13, 12; °ज्जिवा, III, 17,

13; V, 4, 15; °ज्जिज्जइ, VIII, 13, 11.

जुत्त-युक्त, III, 12, 3, IX, 17, 28.

जुत्ताजुत्त-युक्त+अयुक्त, III, 7, 14.

जुत्तायार-युक्त+आचार, III, 4, 4; IX, 25,

16.

जुत्ति-युक्ति, I, 15, 3; III, 1, 14, VIII,

2, 7.

जुय-युग III, 10, 10.

जुयराअ-युवराज, V, 9, 12.

जुयल-युगल, I, 2, 10; I, 9, 11.

जुयल्लुल्ल-युगल+उल्ल ( स्वार्थे ) III, 9, 3.

जुवइ-युवति, III, 11, 4.

जुवईस-युवति+ईस, V, 11, 13.

जुवाण-युवन् IV, 6, 15; VIII, 6, 4.

( H. जवान )

जुव्वण-यौवन, VII, 15, 6.

जुहिद्विल-युधिष्ठिर, पु. I, 4, 5. ( Hem. I,

96, 107. Var. I, 22; II, 30. where we have ज° instead of जू° )

जूअ-दूत, III, 13, 8.

जूयारत्तण-दूत+आरक्तत्व, III, 3, 16.

\*जूर-खिद् or कुध् °इ, III, 9, 12; VI, 14, 6. (Hem. IV, 132; 135; prob. from ज्वर. )

जूरण-खेदन, ( ज्वरण ), IV, 10, 14.

जूवार-दूतकार, III, 13, 4.

जूहिय-यूथिका, ( a kind of jasmine ) VIII, 1, 14. ( H. जुही or जूही; M. जुई, पांढरी, पिवळी. )

जेत्तहे-यत्र, V, 2, 2.

जेहअ-यादश, III, 11, 12; IV, 11, 10; VII, 1, 11. ( Hem. VI, 402. )

जो-यः I, 4, 11; I, 14, 6; जेण I, 8, 1, जें I, 16, 1.

जोइ-योगिन्, I, 4, 9, VI, 8, 8.

जोइज्ज-दश ( कर्मणि ) °इ, III, 7, 8, ( See जोय. )

जोइणि-योगिनी, VI, 5, 7.

\*जोइय-दष्ट, I, 14, 11; VI, 16, 1.

जोइस-ज्योतिष्, III, 1, 5.

जोग्ग-योग्य, I, 15, 11; III, 2, 15.

जोण्हा-ज्योत्स्ना, IX, 2, 6.

जोत्तिऊण-योजयित्वा, VI, 13, 11. ( H. जोतना, to yoke. )

\*जोय-दश, °इ, I, 7, 1. III, 8, 6, °हुं. V, 1, 5, जोइवि, I, 15, 11; जोएवि, II, 6, 2; जोएवड V, 2, 6; ( Hem. IV, 356, ex. G जोवुं, to see. )

जोय-योग, IX, 4, 8.

जोव-( See जोय ) °हि, III, 8, 18.

जोच्चण-यौवन II, 4, 5.

जोह-योध, VII, 5, 5; VIII, 9, 7.

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झण+झण-onomatop. I, 13, 5.

झत्ति-झटिति, I, 16, 2; II, 12, 11.

झरंत-झरत् IV, 15, 5, ( Hem. IV, 173. )

झलझल-onomatop. VII, 5, 16.

झल्लरि-वाद्यविशेष, VII, 1, 5. ( H. झालर )

झस-झप, ( कटारी टि. ) V, 4, 3, VI, 14, 1.

झसकेउ-झपकेतु, ( नागकु. नाम ) III, 15, 6; VI, 8, 4.

झसच्चिध-झपचिन्ह ( नागकु. नाम ) VI, 10, 7.

झंकार-onomatop. VII, 1, 8; VII, 6, 6.

\*झंखिअ-विलपित, IX, 11, 2. ( Hem. IV, 148. )

झाइअ, °य-ध्यात, I, 10, 10; VI, 2, 8. ( Hem. IV, 6. )

झाइय-ध्यायक, IV, 2, 15.

झाण-ध्यान, VI, 5, 5.

झाणग्गि-ध्यान+अग्नि, IX, 20, 10.

झिज्जइ-क्षीयते, V, 1, 11; V, 7, 9. ( Hem. II, 3. )

झीण-क्षीण, IV, 7, 8. ( Hem. I, 3. )

झुट्ट-अलीक, VI, 13, 15, ( D. III, 58. H. झूठ false, )

झुणि-ध्वनि, II, 7, 1; VI, 15, 3; ( Hem. I, 52. )

\*झूरचइ-खिद्यते, V, 8, 10. ( स्मृ. acc. Hem. IV, 73. H. झुरना. )

ट

टकर-आघात ( टंकार ) VI, 14, 3. ( H. टकर or टकोर conflict )

टणटण-onomatop. VI, 15, 10.

टलटल-onomatop. VII, 5, 15.

टंकार-onomatop. VII, 1, 8. ( see टकर )

\*टिट्ट-दूतस्थान III, 12, 4. ( D. IV, 3. टेण्टा )

## ठ

- ठव-स्थापय्, ठवेष्णिणु VII, 15, 2; ठवेवि IX, 21,2. ( M. ठेवणे to put )  
 ठविय, °अ-स्थापित I, 18, 2; III, 12, 9; V, 1,14; VI, 7, 11.  
 \*ठवल-वस्तु उडितम्, टि. ( a stake at dice )  
 III, 12, 9.  
 ठा-स्था, °इ VIII, 2, 11 (Hem. IV, 16.)  
 ठाण-स्थान I,12, 11; I, 17, 9; VII, 10, 7.  
 ठिय-स्थित IX, 2, 7.

## ड

- डज्झ-दह् °इ III, 15, 5. (Hem IV, 246.)  
 डज्झ-दग्ध II, 4, 2; IV, 5, 12; VII, 2, 4.  
 डसिय-दष्ट VIII, 3, 14. (Hem. I, 218)  
 डसियाहर-दष्ट+अधर II, 10, 11; IV, 8, 12.  
 डह-दह्, °हि IV, 8, 2; °हंति VIII, 1, 10.  
 ( Hem. IV, 208 )  
 डंभणिया-दम्भनिका ( विद्यानाम ) VI, 6, 18.  
 डाइणि-डाकिनी IV, 15, 8.  
 \*डाल-शाखा I, 8, 11 (Hem. IV, 445 ex.  
 H. डाल; old M. डाल)  
 डह-दाह VIII, 8, 2.  
 डिंभय-डिंभ+क VII, 10, 10.  
 \*डेविय-प्रीणित, टि. VII, 7, 5.  
 \*डोर-सूत्र III, 12, 7; IX, 18, 15. (H. डोर  
 thread, lace or card).  
 डोल्ल-दोलाय्, °इ VII, 1, 6. (Hem. I, 217.  
 H. डोलना to shake).

## ढ

- ढक्क-ढक्का ( वाद्यविशेष ) VIII, 6, 13.  
 \*ढल-हाने (देशी), °इ II, 4, 10 (H. ढलना to  
 wane)

- \*ढंक-आच्छादने ( देशी ) °फिवि IV, 13, 1,  
 °किज्जइ IX, 5, 1. (H. ढांकना to cover)  
 \*ढंकिय, °अ-आच्छादित V, 10, 19; VI, 4,  
 10; VI, 14, 2.  
 \*ढंढर-पिशाच VI, 7, 10. ( D. IV, 16).  
 \*ढाल-क्षेपणे ( देशी ) °हि III, 13, 10. ( H.  
 पांसा ढालना to throw the dice )  
 दुक्क-ढौक्, °इ II, 4, 6. दुक्क, ढोइय p. p.  
 III, 6, 11; IV, 8, 4; IV, 13, 8; दुक्कंत  
 pre. par. III, 8, 11.  
 ढोय-ढौक्, °इ III, 8, 6; V, 8, 15; ढोइय;  
 °अ, p. p. I, 14, 11; II, 14, 5; III,  
 6, 6; IV, 2, 17; VI, 7, 7. ढोइवि, abs.  
 IV, 6, 1; ढोएष्णिणु I, 17, 1,

## ण

- ण-न I, 4, 2.  
 णउ-न तु I, 4, 2.  
 \*णक्क-नासिका IX, 9, 1. (D. IV, 46; H. M.  
 नाक)  
 णक्खत्त-नक्षत्र III, 12, 6.  
 णग्गोग्ग-नग्ग+उग्ग I, 9, 7-  
 णग्गोह-न्यग्गोघ I, 13, 7; VI, 8, 1; V III, 2, 8.  
 णच्च-चत, °इ I, 7, 1 (Hem. IV, 25) 15. H.  
 नाचना to dance )  
 णच्चविय-नर्तयित V, 12, 12.  
 णच्चिअ-नर्तित II, 9, 9.  
 णज्ज-ज्ञा ( कर्मणि ) °इ IX, 14, 8; ( Hem.  
 IV, 252 ).  
 णट्ट-नाट्य VI, 9, 6.  
 णट्ट-नष्ट III, 14, 4.  
 णट्टमअ-नाशित VI, 7, 10.  
 णट्टासणिल्लु-नष्ट + आसन + इल्ल ( मत्त्वर्थे ) IV,  
 13, 5.  
 \*णडिअ, °य-वद्धित II, 12, 11; V, 5, 16;  
 IX, 7, 5. ( D. IV, 18 ).

णण-पु. I, 2, 2.  
 णण-न + अन्य VIII, 5, 6.  
 णत्ताह-नक्त + अहन् V, 10, 19.  
 णत्थि-न + अस्ति I, 13, 6.  
 णद्-नाद VII, 12, 2.  
 णम-नम्, °ह; III, 1, 1.  
 णमि-नमि ( 21st. Tirthamkara ) °णाह,  
 °नाथ VI, 1, 11; VI, 2, 4.  
 णय-नत I, 11, 3.  
 णयर-नगर IV, 6, 5.  
 णयंधर-नयंधर, पु IV, 15, 11; IX, 22, 1.  
 णर-नर ( अर्जुन ) III, 14, 12; III, 14, 4.  
 णर-नर I, 9, 11; III, 14, 4.  
 णरय-नरक I, 11, 6.  
 णरवद्-नरपति IX, 2, 9.  
 णरंग-नर+अंग VIII, 10, 4.  
 णरिंदूसीह-नरेन्द्र+सिंह I, 13, 2.  
 णरोह-नर+ओघ VIII, 16, 3.  
 णवरंग-नवरंगा, स्त्री VIII, 12, 7.  
 णव-नम्, णविवि abs, I, 8, 12.  
 णवमेह-नव+मेघ IX, 22, 7.  
 णवर-अनन्तरार्थे अव्ययम् IV, 12, 1; IV, 13,  
 7; V, 8, 7; IX, 19, 5; IX, 20, 1.  
 ( Hem. II, 187, 188. )  
 णवल्ल-नव+ल्ल ( स्वार्थे ) IV, 13, 5. ( Hem.  
 II, 165. M. J. नवल्ल H. नवेला )  
 णविय-नमित I, 16, 7; IX, 2, 2; IX, 4, 1.  
 णह-नख I, 11, 3; I, 17, 4; II, 7, 5. III,  
 8, 9; IX, 20, 13.  
 णह-नभस् I, 3, 3; VI, 14, 2.  
 णहयर-नभश्चर I, 17, 3; III, 17, 3; VII,  
 11, 15.  
 णहयल-नख+तल I, 17, 3; IX, 13, 6.  
 णहर-नखर VI, 6, 5.  
 णहवण-नख+वण III, 11, 4.  
 णहसिरि-नभः+श्री I, 10, 5..  
 णं-ननु I, 7, 6. ( Hem. IX, 283 )

णंदवद्-नन्दवती, स्त्री V, 7, 8.  
 णंदि-नन्दिन्, पु. V, 7, 8.  
 णंदिणि-नन्दिनी, स्त्री, VII; 13, 5.  
 णाह-इव, III, 12, 6; IV, 1, 13. ( Hem.  
 IV, 444 ) H. नाई.  
 णाह्णि-नागिनी II, 14, 7.  
 णाह्णि-नागिनी, स्त्री, VIII, 12, 4.  
 णाइल्ल-पु. I, 3, 12; I, 5, 1.  
 णाइंद-नागेन्द्र II, 11, 1.  
 णाउ-नाम I, 4, 12.  
 णाउ-नाम IV, 13, 6.  
 णाडय-नाटक II, 9, 5.  
 णाण-ज्ञान I, 12, 10; VII, 10, 6.  
 णाणतेअ-ज्ञान+तेजस् I, 9, 3.  
 णाणंकुसिअ-ज्ञान+अंकुशित VI, 5, 3.  
 णाणाहिणाण-नाना+ अभिज्ञान II, 11, 2.  
 णाणी-ज्ञानी II, 3, 13.  
 णाय-न्याय IX, 2, 9.  
 णाय-नाद IX, 18, 4.  
 णाय, ° अ-नाग III, 5, 3; IV, 13, 6.  
 णायअ-ज्ञायक IV, 2, 11; IX, 18, 16.  
 णायअ-न+आगत II, 6, 11.  
 णायकुमार-पु. the hero II, 14, 1. etc.  
 णायणयाणय-नागैः नता आज्ञा एषां ते VIII,  
 14, 12.  
 णायण्णइ-न+आकर्णयति IV, 8, 3.  
 णायदत्त-नागदत्त, पु. IX, 15, 6.  
 णायर नागर I, 9, 11.  
 णायवसु नागवसु, स्त्री, IX, 15, 8.  
 णायसिरि- नागश्री, स्त्री, VII, 11, 9.  
 णारय-नारक I, 12, 10; VI, 4, 14.  
 णारायण-नारायण VII, 8, 7.  
 णावद्-इव I, 7, 6; I, 17, 11; V, 7, 8;  
 V, 9, 12; VII, 1, 12 ( Hem. IV,  
 444 )  
 णावद्-न+आयाति II, 5, 14.  
 णाविज्ज-नम् ( कर्मणि ) °इ, VIII, 10, 7.

- णास-नश्, °इ II, 4, 5; °उ III, 10, 7.  
 णासिज्जइ-नाशयेत् III, 3, 10.  
 णासिया-नासिका VII, 13, 3.  
 णाह-नाथ I, 12, 1; I, 18, 1; VIII, 13, 6. ( M. नाहो )  
 णाहि-नाभि I, 17, 10; III, 10, 12.  
 णिणा-वृणा ( 3rd of न ) VI, 13, 4.  
 णिउणमइ-निपुणमति VI, 1, 11.  
 णिउत्त-नियुक्त IX, 15, 10; IX, 18, 9.  
 णिउव्व-निर् + उद्भूत III, 14, 6 ( see उव्व )  
 णिउरं व निकुरम्ब ( समूह ) V, 11, 6 ( Pai. 18, निउरं व ).  
 णिउंज-नि+युञ्, °जिवि, abs. VI, 1, 1; IX, 13, 8.  
 णिउणं-निपुणम् or दृष्टा abs. of निअ, IX, 17, 7. ( Hem IV, 181. )  
 णिकेअ निकेत I, 2 6; I, 16, 7.  
 णिकल-निष्कल IX, 6, 4; IX, 13, 11.  
 णिगइ-निर्गच्छति VI, 14, 4.  
 णिगय-निर्गत I, 12, 2; II, 6, 5; III, 9 2; VII, 6, 13.  
 णिगह-निग्रह III, 3, 9; IV, 2, 8; IX, 9, 2.  
 णिगंथ-निग्रंथ VI, 15, 3; IX, 2, 4.  
 णिगंठ-निघण्टु III, 1, 5.  
 णिच्च-नित्य I, 10, 2; III I, 4; V, 10, 21; VIII, 11, 11.  
 णिच्चल-निश्चल IX, 6, 10.  
 णिच्चिदणील-नित्य+इन्द्रनील° I, 14, 3.  
 णिच्चेलत्तण-निश्चेलत्त IX, 25, 1.  
 णिज्जामि-निर्यामि VIII, 3, 3.  
 णिज्जरा-निर्जरा ( tech. term of Jain philosophy, see Notes ) I, 12, 9.  
 णिज्जिअ, °य-निर्जित I, 17, 14; V, 2, 10.  
 णिज्जर-निर्+ज्ञर II, 2, 5, ( क्षि acc. Hem. IV, 20; also see Hem I, 98. )  
 णिट्ट-निष्ठित ( समाप्त ) V, 6, 7.  
 णिट्टिय-निष्ठित ( समाप्त ) I, 5, 10.  
 णिट्टुर-निष्ठुर III, 14, 2; V, 4 1; VII, 2, 10.  
 णिट्टुहण-निर्देहन VIII, 10, 12.  
 णिणाय-निनाद VI, 3, 3; IX, 18, 4.  
 णिण्णट्ट-निर्णष्ट VI, 9, 8.  
 णिण्णेह-निर्+ब्रहेह II, 4, 9.  
 णित्तम-निस्तमस् I, 13, 1.  
 णिह-निद्रा I, 11, 10.  
 णिहलिय-निर्दलित VII, 7, 9.  
 णिहाराणिआ-निर्दारनिका ( विद्यानाम ) VI, 6, 14.  
 णिहिट्ट-निर्दिष्ट IX, 5, 2.  
 णिहैव-निर्देव II, 14, 10.  
 णिद्ध-निग्घ I, 18, 6; II, 11, 8; III, 4, 11.  
 णिद्धम्म-निर्+धर्म III, 2, 13.  
 णिप्पह-निष्प्रम VI, 14, 11.  
 णिप्फंद-नित्यन्द III, 17, 14.  
 णिच्चय-निर्भय VI, 4, 5.  
 णिच्चिच्च-निर्मृत V, 4, 15.  
 निच्चिभण-निर्भिन्न VII, 13, 4.  
 णिच्चूसण-निर्भूषण III, 11, 11.  
 णिमिसद्ध-निमेप+अर्थ IX, 19, 8.  
 णिमीलियच्छि-निमीलित+अक्षिन् II, 5, 11.  
 णिम्मच्छर-निर्+मत्सर VI, 2, 7.  
 णिम्मल-निर्मल I, 3, 11.  
 णिम्महिय-निर्+मथित IV, 4, 7.  
 णिय, °अ-दृश्, °एइ, °यंति. II, 1, 6 ( Hem. IV, 181 ).  
 णिय-निज I, 8, 1.  
 णिय-नांत I, 17, 2.  
 णियइ-नियति; ( भवितव्यस्, टि. ) VII, 3, 4.  
 णियच्छ-निर्+ईक्ष, °च्छिय abs VI, 2, 11 ( दृश् Hem. IV, 181. )  
 णियच्छिअ-नियमित V, 7, 5.

णियच्छिय-निरीक्षित VI, 1, 4.  
 णियड-निकट VIII, 11, 12.  
 णियड्डिय-निकर्षित IV, 9, 14.  
 णियणियय-निज+निज+क III, 13, 1.  
 णियत्त-निवृत्त IX, 19, 12.  
 णियत्तइ-निवर्तते (पश्चाद् वलति, टि.) VII, 3, 4.  
 णियत्तण-निजत्व (स्वामित्व) VII, 6, 7.  
 णियत्तण-निवर्तन VII, 6, 7.  
 णियमंत-नियच्छत् I, 8, 5.  
 णियमोवास-नियम+उपवास IX, 19, 10.  
 णियय-निज+क I, 4, 1.  
 णियर-निकर (समूह) I, 9, 11; I, 15, 8.  
 णियवइ-निज+पति I, 3, 7; V, 4, 2.  
 णियंय-नितम्ब I, 8, 13.  
 णियंस्सण-निवसन III, 11, 11.  
 णियासम-निज+आश्रम IX, 21, 17.  
 णिरत्थ-निर् + अर्थ II, 10, 5.  
 णिरवज्ज-निर्+अवय VIII, 9, 13.  
 णिरह-निर्+अघ IV, 1, 14.  
 \* णिरारिड-नितराम् VII, 2, 6; IX, 2, 12.  
 \* णिरिक-चौर, टि. VII, 7, 3. ( णिरिक-नत D. IV, 30. )  
 णिरिकव-निर्+ईक्ष; °हि, III, 7, 12.  
 णिरिकिखय-निरीक्षित II, 9, 1; III, 1, 4.  
 णिरु-नितराम् निश्चयं वा 1, 1, 8; I, 15, 11.  
 M. निर्हा )  
 णिरुज्ज-नि+रुध् ( कर्मणि ); °इ I, 13, 6.  
 णिरुत्तड-निश्चितम् ( अव्यय ) II, 13, 11;  
 III, 7, 6, ( D, IV, 30 )  
 णिरुचम-निरुपम I, 15, 11.  
 णिरोह-निरोध IX, 24, 14.  
 णिरोहिय-निरोधित VI, 5, 4.  
 णिल्लुक-निर्+लुधित IV, 4, 10.  
 णिल्लुद्ध-निर्+लुब्ध IV, 3, 12.  
 \* णिल्लुहण-निर्+मार्जन IX, 25, 10. (Hem. IV, 105.

\* णिल्लुर-छिद् (prob निर्+लु ), °रिवि abs. IX, 24, 3. ( Hem. IV, 124 )  
 \* णिल्लुरिय-छिन्न VII, 13, 8.  
 णिव-रूप I, 9, 1.  
 णिवइ-रूपति I, 11, 2,  
 णिवचंपय-रूप+चंपक I, 10, 2.  
 णिवजस-रूप+यशस् VII, 9, 5.  
 णिवड-नि+पत्, °डंति, IX, 18, 18 ° डेसइ, II, 8, 3; °डेसहि V, 2, 8.  
 णिवडण-निपतन II, 8, 12.  
 णिवडिअ-निपातित III, 9, 3; VII, 7, 4.  
 णिवत्थाण-रूप+आस्थान VI, 13, 3.  
 णिवसंत-नि+वसत् I, 2, 2.  
 णिवा-निपा ( कुंभ, घट, टि. ) VII, 10, 1.  
 णिवाय-निपात IV, 9, 13.  
 णिवाण-निर्वाण (विश्राम) VII, 10, 10.  
 णिविट्ट-निविष्ट VIII, 2, 8.  
 णिवित्ति-निर्वृत्ति III, 10, 2.  
 णिव्वट्टिय-निर्वर्तित III, 16, 7,  
 णिव्वत्तिय-निर्वर्तित V, 2, 3,  
 णिव्वहंत-निर्+वहत् VI, 13, 16.  
 णिव्वाहण-निर्+वाहन IX, 22, 12.  
 णिव्वित्ति-निर्वृत्ति IX, 2, 7.  
 णिव्वियड-निर्+विकट (विकार) IV, 4, 9. (रसरहित, टि.)  
 णिव्वुइ-निर्वृत्ति ( 7 th ) VI, 5, 11.  
 णिव्वुइ-निर्वृत्ति VIII, 10, 7.  
 णिव्वुडमाण-निर् + वि+ऊढ+मान IV, 7, 7.  
 णिव्वेय-निर्वेग IX, 24, 1.  
 णिसण्णिय-निपण्णा II, 5, 7.  
 णिसा-निशा IX, 17, 30.  
 णिसायर-निशावर IX, 2, 10.  
 णिसीह-रु+सिंह III, 3, 13.  
 णिसुण-नि + शु, °णि I, 5, 6. °णिवि I, 9, 1, °णंत V, 11, 15.  
 णिसुय-नि+श्रुत I, 12, 2.

- गिसुंभ-नि+शृम्म्, °इवि V, 2, 14.  
 गिसुंभ-नि+शृम्म् (कर्तरि) निषूदन IV, 14; 11.  
 गिसुंभिअ-निशृम्मित VII, 8, 9. (विध्वस्त,टि.)  
 गिसेज्जा-निः+शय्या (पद्मासन. टि.) IX, 25, 1.  
 गिसेणी-निः+श्रेणी 2, 3, 10 (H. नसेनी ladder)  
 गिहय-निहत I, 11, 3.  
 गिहसण-निघर्षण VII, 7, 10; IX, 25, 9.  
 °गिहाअ-निघात I, 17, 3.  
 गिहाल-नि+भाल्, °इ, III, 8, 10; °भि IV, 12, 7 °लिवि V, 12, 9. (H. निहारना M. निहाळणें to see attentively J. निहाळवुं.)  
 गिहालण-निभालन III, 2, 15.  
 गिहालिय-नि+भालित I, 8, 2; I, 13, 8.  
 गिहालिर-निभाल+इर ( ताच्छील्ये ) II, 5, 10.  
 गिहि-निधि I, 11, 9; VI, 7, 7.  
 गिहिअ, °य-निहित I, 1, 11; II, 10; 4, VII, 4, 5.  
 गिहित्त-निहित IX, 9, 11.  
 गिहिप्प-नि+धा+णिच् ( कर्मणि ) III, 3, 5.  
 गिहीण-निहीन IV, 8, 2.  
 \*गिहेलण-निलय ( गृह ) I, 1, 4, ( Hem. II, 174. )  
 गीणिय-निर्+नीत VII, 3, 11.  
 गीय-नीत VII, 7, 7.  
 गीरुअ-नीरुज V, 1, 3.  
 गीलालय-नील+अलक V, 1, 9.  
 गीलुप्पल-नील+उत्पल II, 5, 13.  
 \*गीविइ-शांतलं भवति I, 14, 1.  
 ( M. निवणें to cool ).  
 गीवंगइ-वृपाग्रे, नीचाङ्गैः वा, टि. III. 14, 11.  
 गीसाणिय-निः+स्वानित VI, 1, 8.  
 गीसरिअ-निः+सृत I, 10, 12; III, 9, 18.  
 गीससइ-निः+श्वसिति II, 10, 8.  
 गीससंती-निः+धसत ( स्त्रियां ) II, 2, 6.  
 गीसारिय-निः+सारित VIII, 10, 6.  
 गीसास-निः+धास I, 10, 13.  
 गीसेस-निः+शेष I, 1, 6; III, 1, 6.

- गीहार-नीहार ( हिम ) I, 16, 10.  
 गेउर-नूपुर I, 17, 6. ( Hem. I, 123; Var. I, 26 ).  
 गेत्त-नेत्र ( वल्ल ) IX, 21, 33.  
 गेत्थ-नेपथ्य ( आभरण, टि. ) IX, 18, 12.  
 compare गेसण-निवसन; भविस. IV, 8, 10.  
 गेत्थंग-नेपथ्य+अंग IX, 20, 6.  
 गेह-वेह I, 6, 7; VI, 9, 5 ( Hem. II, 76; Var. III, 1 ).  
 गेहज्जिअ-वेहार्जित II, 14, 9.  
 गोकसाय-नो+कषाय ( a tech. term of ga- in Philosophy; see Notes ) I, 12, 5.  
 गोसरिय-न + उत्सृत IV, 13, 6.  
 ग्हविअ-स्नापित VI, 9, 2. ( Hem. IV, 14. )  
 ग्हाणिअ-स्नानं कारित III, 8, 12 ( Var. III, 33. )

त

- तइय-तृतीय I, 5, 9.  
 तइयच्छि-तृतीय + अक्षिन् IV, 5, 6.  
 तइयहुं-तदा III, 15, 7.  
 तइलोक-त्रैलोक्य I, 5, 10.  
 तउ-तपस् II, 6, 4.  
 तएण-त्रयेण I, 1, 8.  
 तओ-तदा II, 5, 1; II, 11, 7.  
 तओ-तपस् VI, 16, 14.  
 तच्च-तत्त्व IX, 6, 2.  
 तडिय-तनित VII, 1, 15. ( Hem IV, 137. )  
 तण-तृण I, 6, 5; VII, 2, 9.  
 तणअ-सम्बन्धार्थे ( तस्येदमित्यर्थे ) used with 6th like केर; III, 9, 16' ( Hem. IV, 361 ex. )  
 तणय-तणया I, 17, 1.  
 तणुवत-तृणवत् I, 5, 3.  
 तणुसग्ग-तनु + सर्ग ( कायोत्सर्ग तपोविशेष ) IX, 20, 17.

तण्हा-तृष्णा IX, 17, 14.  
 तत्त-तप्त IV, 4, 9.  
 तत्त-तृप्त VIII, 6, 17.  
 तत्ति-तत्परता VIII, 14, 4; IX, 2, 3. ( D. V. 20 ).  
 तप्प-तप् °इ I, 14, 1; V, 1, 11; V, 9, 7.  
 तमालथ-तद् + आलय VIII, 5, 8.  
 तमोह-तमस् + ओघ IX, 17, 1.  
 तलप्प-तल्प I, 18, 5.  
 तवण-तपन VIII, 10, 2.  
 तवयरण-तपथरण II, 4, 3; VII, 15, 6.  
 तवसह-तपः + सह IV, 2, 16.  
 तविय-तप्त II, 1, 10.  
 तस-त्रस IV, 2, 4; IX, 10, 6.  
 तस-त्रस, °इ II, 4, 8.  
 तसिय-त्रासित III, 17, 5.  
 तहण्ण-तथा + अन्यत् IX, 21, 18.  
 तहिं-तत्र ( तस्मिन् ) I, 6, 1; I, 15, 8; II, 3, 6.  
 तंडव-ताण्डव ( चृत्य ) I, 18, 2.  
 तंत-तन्त्र III, 1, 10.  
 तंती-तन्त्री ( वाद्यविशेष ) III, 1, 7; V, 9, 10.  
 तंद-तन्द्रा I, 3, 10.  
 तंव-ताम्र III, 4, 10 ( Hem. II, 56. )  
 तंवाहर-ताम्र + अघर III, 4, 11.  
 तंवर-ताम्र III, 4, 10 ( Hem. II, 56. )  
 तंचोल-ताम्बूल VIII, 5, 15. ( Hem. I, 124 ).  
 तंमत्त-तन्मात्र IX, 10, 12.  
 \*तंवार-नरक III 2, 11 ( see जस. )  
 ता-तावत् I, 3, 2.  
 ताअ, °य-तात्, °एं II, 10, 10; III, 5, 3.  
 तडिय-ताडित II, 10, 10.  
 ताम-तावत् I, 14, 9.  
 तायण-त्राण VIII, 16, 1.  
 तारावइ-तारापति ( चन्द्र ) V, 8, 1.  
 तालवट्ट-तालपट्ट ( कर्ण ) III 16, 7.

ताव-ताप I, 3, 9; I, 12, 8.  
 ताविअ-तापित III, 10, 13.  
 तिउरवइरि-त्रिपुर + वैरिन् ( शिव ) VII, 1, 12.  
 तिक्ख-तीक्ष्ण III, 2, 16; III, 17, 14; VII, 10, 1.  
 तिगुत्त-त्रिगुप्त, पु. VI, 14, 12.  
 तिगुत्ति-त्रि + गुप्ति IX, 25, 16.  
 तिट्ठि-तृष्णि ( तृष्णा ) IX, 14, 1.  
 तिण-तृण I, 2, 7.  
 तिणयण-त्रि + नयन IV, 12, 10.  
 तिणेत्त-त्रि + नेत्र IV, 12, 7.  
 तिणिण-त्रि I, 8, 2. I, 12, 4; V, 11, 12. ( Hem III, 121. )  
 तित्ति-तृप्ति III, 9, 5. ( तिती-सार D.V, 11. )  
 तित्थ-तीर्थ VI, 1, 11.  
 तित्थयरत्तण-तीर्थकरत्व IX, 12, 11.  
 तित्थु-तत्र I, 14, 9 ( M. तेथें ).  
 तिब्भेय-त्रि + भेद IX, 20, 2.  
 तिभत्ती-त्रि + भक्ति IX, 17, 36.  
 तियस-त्रिदश ( देव ) I, 11, 5; IV, 10, 10; VII, 13, 5.  
 तिरिच्छच्छि-तिर्यग् + अक्षि III, 7, 12. ( H. तिरछी side long ).  
 तिलय-तिलक I, 11, 8.  
 तिलय-तिलक ( पुष्पविशेष ) IX, 18, 15.  
 तिलयासुंदरि-°कासुन्दरी, स्त्री, VIII, 7, 6.  
 तिलरिण-तैलत्व ( स्नेह ) I, 18, 6.  
 तिलोयप्पहाण-त्रिलोक + प्रधान IX, 17, 2.  
 तिच्चतेअ-तीक्ष्ण + तेजस् VIII, 5, 13.  
 तिचलि-त्रिचलि I, 17, 11; III, 8, 7.  
 तिचिह-त्रिविध I, 5, 7.  
 तिर्सिग-त्रिशृंग V, 10, 15.  
 तिसूल-त्रिशूल IV, 12, 9.  
 तिह-तथा II, 4, 9; III, 13, 11.  
 तिहिं-त्रिभिः ( तृ. ) III, 3, 11.  
 तिहुयण-त्रिभुवन IX, 1, 13.  
 तिहुयणरइ-त्रिभुवनरति, स्त्री, V, 7, 9; V, 13, 10.



तीए-तया ( वृ. ) II, 2, 1.  
 तीव-तीव्र IX, 17, 18.  
 तुच्छोयर-तुच्छ + उदर I, 17, 10.  
 तुट्ट-तुष्ट I, 12, 1.  
 तुट्टि-तुष्टि I, 4, 4.  
 तुण्हक-तूष्णीक III, 13, 6; V, 12, 10;  
 VII, 2, 1.  
 तुमं-त्वम् II, 3, 18.  
 तुम्हइं-यूयम् II, 6, 11. . .  
 तुम्हारिस-युष्मादश V, 3, 1.  
 तुरय-तुरग III, 16, 7.  
 तुरंत-त्वरत I, 16, 6.  
 तुरिउ-त्वरितम् VI, 17, 7.  
 तुरिय-त्वरित II, 2, 4; II, 9, 12.  
 तुरुक्ख-तुरुक्क (See Notes) IX, 18, 13.  
 तुहीणाइ-तुहिन+आदि IX, 17, 15.  
 तुहुं-त्वम् I, 4, 1; I, 15, 13.  
 तुंगि-तुङ्गी, स्त्री, VIII, 12, 10.  
 तुंड-तत्सम मुख or मस्तक IV, 10, 13.  
 तूर-तूर्य ( वाद्यविशेष ) II, 2, 8; VI, 2, 10;  
 IX, 22, 6.  
 तूरयसइ-तूर्य+शब्द VI, 2, 12.  
 तेअ°य-तेजस् I, 14, 4; III, 5, 5; IX, 17,  
 32.  
 तेत्तहे-तत्र V, 2, 2.  
 तेत्तीस-त्रिंशत् VIII, 8, 9.  
 तेयवंत-तेजस्विन् IX, 18, 11.  
 तेयाहिय-तेजस्+अधिक V, 13, 11.  
 तेरउ-तव III, 10, 10. (H. तेरा)  
 तेलोय-त्रैलोक्य IX, 11, 5.  
 तो-तद् I, 17, 16. ( Var. VI, 10 ).  
 °तोडण-त्रोटन III, 14, 7.  
 तोण-तूणीर VII, 5, 4. ( Pai.845)  
 °तोय-तत्सम, (जल) III, 5, 5; V, 2, 8.  
 तोयावलि-द्वीप, VIII, 8, 12.  
 तोसियच्छर-तोषित+अप्सरस् IV, 10, 1.

थ

थक्-स्था, °इ III, 13, 3; V, 3, 2. (Hem.  
 IV, 16. )  
 थक्-स्थित V, 1, 5; V, 10, 13. . .  
 \*थड-घटा IV, 7, 12; V, 4, 13. (M. G.  
 थड or थट; H. थट or ठट a crowd )  
 थडूत्तण-स्तब्धत्त ( काठिण्ये गर्वे वा ) I, 17, 12;  
 III, 10, 11. Pai. 129. )  
 थण-स्तन I, 17, 12; II, 8, 12; III, 8,  
 5; V, 1, 8. ( H. थन; M. थान ).  
 थत्ति-स्थिति ( स्थान ) I, 15, 3.  
 \*थरहर-कम्प IX 1, 5. ( Pai 808. H.  
 थराना, M. थरथरणे to tremble ).  
 थरहरिअ-कम्पित V, 5, 15.  
 थलमाण-स्थल+मान II, 1, 11. (स्थलमेद काम-  
 स्थानं च टि. )  
 थव-स्थापय्, थविवि abs. VII, 10, 1; थविज्जइ  
 poten. III, 2, 14.  
 थविअ, °य-स्थापित I, 2, 9; V, 1, 4; VII,  
 1, 15.  
 थंभ-स्तम्भ I, 17, 8.  
 थंभण-स्तम्भन III, 1, 12.  
 था-स्था, थाएवि abs. VI, 1, 6.  
 थाण-स्थान IX, 19, 8.  
 थाम-सामर्थ्य, टि. VI, 13, 2. ( Pai. 444.  
 वलं; I. V, 25. विस्तीर्ण. )  
 थावर-स्थावर IX, 10, 6.  
 थिअ, °य-स्थित I, 6, 3; II, 1, 6; III, 11,  
 12.  
 \*थिप्पमाण-विगलत् VIII, 15, 8. ( Hem.  
 IV, 175 ).  
 थिर-स्थिर I, 2, 9; II, 12, 6.  
 थिरत्त-स्थिरत्व I, 4, 9; IX, 11, 2.  
 थोरियण-स्त्री+रत्न III, 7, 8.  
 थोरुवंक-स्त्री+रूप+अंक I, 14, 9.  
 थुअ-स्तुत II, 11, 1; VI, 7, 6.

थुइ-स्तुति VI, 7, 6. ( Var. III, 12 ).  
 थुण-स्तु, °इ I, 11, 2; VI, 10, 14. (Hem.  
 IV, 241 ).  
 थूललक्ख-स्थूल+लक्ष्य (बहुप्रद, टि.) III, 4, 6.  
 थेण-स्तेन IX, 8, 2. ( Var. III, 12).  
 थेणत्त-स्तेनत्व IX, 8, 2.  
 \*थोह्ठ-छिन्नहस्त VII, 7, 6. (M. थोटा; (H. टूठा,  
 See जस. टि. समूह (?)  
 थोव्वड-स्तोक (स्थूलार्थे), VIII, 11, 6. Hem.  
 II, 125. M. थोर )

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दइच्च-दैत्य IV, 14, 9; VIII, 13, 2.  
 ( Hem. I, 151).  
 दइय-दैयित् VII, 4, 1.  
 दइयंवरिय-दिगम्बरीय IX, 24, 12.  
 दइव-दैव V, 5, 16; IX, 6, 3. ( Hem. I,  
 151 ).  
 दक्खव-दर्शय, °हि, I, 16, 2, VI, 17, 6.  
 (Hem. IV, 32. H. दिखाना, M. दाखविणे)  
 दक्खयंत-दर्शयत् I, 1, 6.  
 दक्खविअ-दर्शित II, 1, 5.  
 दक्खा-द्राक्षा I, 6, 9; VII, 2, 3. (H. दाख.)  
 दक्खाल-दर्शय, °इ, III, 1, 2; °लिवि III, 6,  
 15. (H. दिखलाना to show. )  
 दक्खालिअ-°य-दर्शित I, 7, 6; V, 9, 5.  
 दट्ठण-ट्ट्या II, 2, 10 ( Hem. IV, 213 ).  
 दडयड-onomatop. IV, 15, 7 (cf. दडवड  
 झटिति, Hem. IV, 330 ex. )  
 दडु-दग्ध V, 11, 14; VIII, 6, 2. ( Hem.  
 I, 217; II, 40 ).  
 दढ-दढ III, 4, 1; VII, 13, 1.  
 दणुय-दनुज II, 2, 12; V, 13, 8.  
 दप्प-दर्प II, 3, 15; VII, 11, 1.  
 दम्म-दर्भ IX, 9, 11.  
 दमिअ-दमित I, 8, 1; III, 14, 9, VII, 2, 1.

\*दम्म-दाम VIII, 5, 12. ( Rom. Dra-  
 chma; See Notes).  
 दयावर-दयापर IV, 2, 4.  
 दरिसंति-दर्शयन्ती III, 10, 12.  
 दरिसाविअ-दर्शित I, 8, 6.  
 दरिसिय-दर्शित I, 12, 8; 2, 14, 6; III,  
 2, 1.  
 दल-दल् ° इ IV, 15, 1.  
 \*दलवट्ट-निर+दल्, °इ VI, 14, 6. ( वट्ट  
 gives the sense of निःशेष cf. H. चरपट,  
 M. तळपट; see भविस. )  
 \*दलवट्टण-निर्दलन (कर्त्तरि) II, 7, 2. (चूर्णक, टि.)  
 दलवट्टिय-निर्दलित III, 16, 6.  
 दलिय-दलित IV, 10, 6.  
 दविण-द्रविण III, 12, 2; IV, 9, 7; VI, 7, 7.  
 दव्व-द्रव्य VI, 10, 12; IX, 17, 15.  
 दव्विदिय-द्रव्येन्द्रिय IX, 11, 11.  
 दस-दश I, 11, 7.  
 दसण-दशन VI, 6, 4.  
 दह-दश I, 1, 7.  
 दहम-दशम VIII, 8, 8.  
 दहविह-दशविध IX, 11, 10.  
 दहि-दधि VI, 2, 5.  
 दहिय-दधि IX, 5, 8.  
 दंत-दान्त I, 10, 11.  
 दंताघोयण-दंत+अधावन IX, 25, 1.  
 दंतिउर-दन्तिपुर, न. IX, 1, 2; IX, 1, 8.  
 दंसण-दर्शन I, 12, 1.  
 दंसमसय-दंस+मशक IX, 25, 3.  
 दामोयर-दामोदर ( विष्णु ) III, 8, 13.  
 दाहिणमहुरा-दक्षिणमथुरा, न. VIII, 2, 3.  
 दाउं-दातुम V, 10, 8.  
 दाइअ, °य-दायाद Who claims property,  
 hence, enemy; शत्रु, टि. )  
 III, 14, 13; IV, 7, 14; IV, 14, 3.  
 दाइज्ज-Same as दाइय, IV, 8, 9; IV,  
 11, 8.

°दाइणि-°दायिनी VI, 5; 7.  
दाढा-दंष्ट्रा I, 4, 8. ( Hem. II, 139; Var.  
IV, 33; H. M. दाढ or डाढ ).  
दाणंजु-दान+अम्बु II, 2, 5.  
दाणुल्लिय-दान+आर्द्र VI, 17, 3. (Hem. I, 82.)  
दायार-दातृ IV, 3, 9. ( H. दातार ).  
दारय-दारक I, 10, 6.  
दारेवअ-दारय+तव्य III, 15, 4.  
दालिह, ° ड-दारिख I, 3, 3; II, 4; 7, II, 6,  
17. (Hem. II, 254.)  
\*दावइ-दर्शयति I, 10, 4. (Hem. IV, 32.)  
दाचिय, °अ-दर्शित I, 15, 15; I, 16, 1; VI,  
17, 7; IX, 4, 5. ( Hem. IV, 32. )  
दाहिण-दक्षिण I, 6, 3.  
दिक्खा-दीक्षा IX, 14, 1.  
दिक्खिअ-दीक्षित VII, 6, 5.  
दिग्गअ-दिग्गज III, 9, 1.  
दिज्ज-दा ( कर्मणि ) °इ, II, 11, 12; °उ III,  
10, 4; °हुं V, 2, 14; °सु V, 13, 9.  
दिट्ठ-दृष्ट I, 4, 3; VI, 8, 2.  
दिट्ठ-दिष्ट I, 5, 8; I, 13, 4.  
दिट्ठि-दृष्टि VI, 10, 7.  
दिढवअ-दढ+व्रत IV, 2, 9.  
दिणणोसर-दिनेश्वर ( सूर्य ) VII, 8, 5  
दिणयरकंत-दिनकर+कान्त ( सूर्यकान्तमणि ) I,  
14, 1.  
दिण्ण-दत्त I, 4, 6; V, 8, 5; VI, 17, 10;  
(Var. VIII, 62; Hem. I, 46. )  
दित्ति-दीप्ति IX, 2, 10.  
दिय-द्विज I, 3, 8.  
दियवर-द्विजवर VII, 10, 6.  
दियह-दिवस IX, 15, 12.  
दियसीस-द्विज+शिष्य IX, 11, 7.  
दियंत-दिगन्त II, 9, 12.  
दियंवर-दिगम्बर IX, 24, 2.  
दिह्लिदिलिय-वालिका, चेटिका वा, टि III, 5, 5.  
( D. V, 40; Pai. 96 ).

दिव्व-दिव्य I, 9, 5; I, 12, 2; VII, 12, 1,  
IX, 17, 4.  
दिहि-वृत्ति I, 1, 5; V, 7, 11. VI, 17, 11.  
( H. m. II, 131 ).  
दित्त-ददत् I, 1, 3; V, 7, 3.  
\*दीणार- III, 12, 12 ( Gr. Denarius;  
See Notes).  
दीवक्खय-दीप + क्षय IX, 5, 9.  
दीवोवहि-द्वीप+ उदधि I, 5, 11.  
दीस-दृश् ( कर्मणि ) °इ I, 4, 7; °संति IV, 14, 9.  
दीह-दीर्घ III, 4, 1; VI, 4, 11. (Hem. II,  
91. )  
दीहर-दीर्घ V, 12, 3.  
दीहरसुत्त-दीर्घसूत्री III, 4, 5.  
दुअ-द्वय I, 17, 6.  
दुक्कर-दुष्कर III, 14, 13.  
दुक्किय-दुष्कृत I, 2, 4; VI, 5, 1; IX, 9, 4.  
\*दुगुल्लिय-जुगुप्सित II, 7, 10 (Hem. IV, 4.)  
दुग्गइ-दुर्गति IV, 2, 20.  
दुग्गयर-दुर्गम I, 1, 11.  
दुग्गावहार-दुर्ग+अपहार VII, 5, 14.  
दुग्गाह-दुर्गाह IX, 20, 1.  
\*दुग्घोद-दुर्घट (?) VII, 7, 6. ( हस्तिन. aec.  
D. V, 44. दुग्घुद्वणया हत्थी; See भविस. )  
दुच्चित्त-दुश्चित्त V, 8, 10.  
दुच्चरिअ-दुश्चरित VI, 5, 5.  
दुच्चार-दुश्चार ( दुराचार ) V, 2, 7; VII,  
13, 6.  
दुट्ठ-दुष्ट I, 8, 6; VIII, 15, 11.  
दुट्ठवयण-दुष्टवचन, पु. IV, 6, 12.  
दुण्णिवार-दुर्निवार VII, 5, 10.  
दुण्हं-द्वयोः V, 10, 1; VI, 15, 8.  
दुत्तर-दुस्तर V, 3, 3.  
दुत्थ-दुःस्थ II, 3, 4.  
दुत्थिय-दुःस्थित II, 4, 11; IV, 4, 1; VII,  
11, 17.  
दुद्ध-दुग्ध I, 6, 7.

- दुद्धत्त-दुग्धत्व IX, 7, 1.  
दुप्पेच्छ-दुष्प्रेक्ष III, 14, 10.  
दुब्ध-दुह् (कर्मणि) °इ, IX, 8,9 ( Hem. IV 245 ).  
°दुम-दुम II, 11, 5.  
दुम्मण-दुर्मनस् IV, 8, 8.  
दुम्मुह-दुर्मुख, पु. VII, 2, 14.  
दुरअ-द्विरद (गज) V, 5, 4.  
दुल्लह-दुर्लभ II, 6, 16.  
दुल्लंघ-दुर्लङ्घ्य VI, 12, 14.  
दुवालसंगि-द्वादशाङ्गी I,1, 9 (Hem. I,254)  
दुवियद्धु-द्विविधत्व or दुर्विदग्ध IX,5, 4. (See भविस. दुब्बियद्ध )  
दुविह-द्वित्रिध I, 1, 3; IX, 11, 10.  
दुव्वयण-दुर्वचन IV, 9, 13.  
दुव्वयण-दुर्वचन same as दुट्टवयण, पु., V, 2, 7.  
दुव्वयणुल्ल-दुर्वचन+उल्ल ( स्वार्थे ) पु. V, 4, 18.  
दुव्वार-दुर्वार VIII, 15, 14.  
दुसज्झ-दुःसाध्य IX, 17, 30.  
दुह-दुःख I, 4, 5; VI, 11, 4.  
दुहिय-दुहितृ V, 8, 1 ( Hem. II, 126.)  
°दुंहुंहि-दुन्दुभि II, 11, 4; VII, 1, 5.  
दूआ-दूर्वा VII, 4, 6.  
दूण-द्विगुण VIII, 1, 9. ( H. दूना double ).  
दूय-दूत VIII, 14, 1.  
दूयअ-द्वितीय IX, 4, 6.  
दूरालोइ-दूरालोकिन् III, 4, 5.  
दूरुज्झिय-दूर + उज्झित I, 2, 4.  
दूस-दूष्य ( tent. ) V, 1, 2; VII, 1, 15.  
दूसह-दुःसह I, 12, 6; III, 14, 3; IX, 25, 3.  
दूसावास-दूष्य + आवास V, 3, 6.  
दूसिय-दूषित IX, 6, 3.  
देइ-ददाति I, 4, 4; I, 10, 3; V, 8, 12.  
देउ-देवः I, 9, 3; देवस् II, 6, 7.  
देदेहि-दा ( शृणार्थे ) लोट् VI, 12, 11.

- देवइ-देवकी, स्त्री. VIII, 12, 5.  
देवकुमार-पु. IX, 24, 9.  
देवदत्ता-स्त्री. V, 1, 13.  
देवय-देवता VI, 1, 8.  
देवावहि-दापय V, 12, 4 ( H. दिवाना ).  
देवाविय-दापिता I, 9, 4.  
देवि-देवी I, 1, 10.  
देर्विद्-देवेन्द्र II, 11, 1.  
देस-देश I, 11, 11.  
देसिअ-देशिक ( a traveller ) VIII, 4, 6.  
देयाहिअ-दैवाधिक ( भाग्यवान् ) VII, 3, 5.  
दोखंडिअ-द्विखण्डित VII, 14, 12.  
द्रोण-द्रोण, पु. II, 14, 12.  
द्रोणामुह-द्रोणमुख III, 15,8. (see Notes).  
दोदह-द्वादश IX, 20, 16.  
दोसयहत्य-दोष + वहिःस्थ IX, 16, 9.  
दोहित्त-दौहित्र III, 13, 5.

ध.

- धगधग-onomatop. VIII, 3, 7.  
धणइत्त-धनिन् V, 10, 7.  
धणयत्त-धनदत्त, पु. IX, 15, 5.  
धणवइ-धनपति ( कुबेर ) I, 14, 5.  
धणसिरि-धनश्री, स्त्री, IX, 15, 5.  
धण्ण-धान्य I, 6, 5.  
धत्थ-ध्वस्त II, 3, 4.  
धम्म-धर्म I, 2, 8.  
धम्म-धनुः VII, 6, 6; VII, 14, 3.  
धम्मामय-धर्म + अमृत IV, 2, 1.  
धम्माहम्म-धर्म + अधर्म III, 2, 9.  
धम्मिल्ल-तत्सम ( केशपाश ) I, 17, 16; III, 4, 15.  
धम्मणस-धर्मोपदेश IX, 17, 8.  
धय-ध्वज I, 16, 9; VII,7, 4; IX, 18,8.  
धयरडु-धृतराष्ट्र ( हंस ) VIII, 1, 3.  
धयावलि-ध्वजावलि IV, 7, 11.

धरयल-धरातल IX, 18, 18.  
 धररंध-धरा + रन्ध II, 14, 6.  
 धरंत-धृ + शतृ I, 1, 4; I, 6, 14.  
 धरि-धृ + लोट् 2nd sing. I, 16, 3. ( M.  
 धरणे to hold in order to prevent ).  
 धरिञ्चि-धरिञ्चि, III, 6, 1.  
 धरिअ, °य-धृत I, 4, 8; I, 7, 4.  
 धरियलोह-धृत + लोह ( पक्षे °लोम ) VII,  
 14, 1.  
 धरेव्वअ-धृ + तव्य II, 8, 4.  
 धवलत्तण-धवलत्त्व III, 15, 14.  
 धवलहर-धवलगृह I, 1, 12.  
 धाइय-धावित II, 13, 2; IV, 7, 14.  
 धाउ-धातु III, 17, 2 ( H धाउ ore ).  
 धारावरिस-धारा+वर्ष IX, 22, 7.  
 \*धाह-धाहा इति शब्द ( रोदने ) IX, 18, 18.  
 ( H. धाह & cry ).  
 धिट्ठ-धृष्ट IV, 9, 10.  
 धिट्ठि-धृष्टि ( लोम, टि. ) IX, 14, 1.  
 धीय-दुहितृ V, 2, 12; VII, 2, 5. ( Var.  
 IV, 33 ).  
 धुउसास-धूम्र+वास III, 6, 9.  
 धुणइ-धुनोति I, 11, 2.  
 धुत्त-धूर्त ( कुशल ) IV, 1, 8.  
 धुत्तराण-धूर्तत्व III, 10, 10.  
 धुय-धुत IV, 7, 11.  
 धुय-धौत IX, 20, 18.  
 धूय-दुहितृ I, 15, 10. ( Hem. II, 126. )  
 धूलीरअ-धुलीरजस् III, 12, 8.  
 धूवइ-धुनोति ( मग्राति ) V, 8, 14. ( Hem.  
 IV, 59. )  
 धेणुय-धेनु IX, 8, 9.  
 धोइअ-धौत VII, 10, 6.  
 धोय-धौत III, 8, 15; IX, 9, 10.  
 धोयइ-धावति ( प्रक्षालयति ) V, 8, 11. ( H.  
 धोना to wash ).

प.

पइं-Acc. Inst. & loc. sing. of युष्मद्  
 I, 2, 7.  
 पइ-पति I, 11, 2.  
 पइज्ज-प्रतिज्ञा VIII, 7, 8 ( (H. M. वैज.)  
 पइट्ठ-प्रविष्ट II, 5, 8; III, 5, 12. ( H.  
 पैठा. )  
 पइस-प्र.+विश्, °हि VI, 7, 5.  
 पइसमाण-प्रविशत् IV, 12, 11.  
 पइसर-प्रति + सृ, °इ I, 11, 2.  
 पइसरिअ-प्रति + सृत VI, 7, 9.  
 पइसारिअ-प्रति+सारित VII, 4, 2.  
 पईअ, °व-प्रदीप I, 6, 1; II, 3, 11.  
 पईवि-प्राप्ते IX, 16, 11.  
 पउत्त-प्र+उक्त I, 15, 13; VII, 8, 8.  
 पउत्ति-प्रवृत्ति III, 11, 10.  
 पउत्ति-प्रोक्ति IX, 2, 8.  
 पउमिणि-पदिनी III, 8, 6, (Hem. II, 112).  
 °पउर-प्रचुर VI, 2, 1.  
 पउलोमी-पौलोमी ( इन्द्राणी ) I, 7, 10.  
 पउंज-प्र+युज्, °इ VI, 10, 11.  
 पक्क-पक्क I, 13, 5. ( H. पक्का ).  
 पक्कल-पक्क+ल ( स्वार्थे ) ( समर्थ ) IV, 14, 5.  
 ( Hem. II, 174. )  
 पक्ख-पक्ष II, 1, 11; III, 2, 16, ; VIII,  
 5, 3.  
 पक्खलिअ-प्र+स्खलित VII, 7, 9.  
 पक्खालण-प्रक्षालन IV, 2, 2.  
 पक्खिअ-पक्षिन् VIII, 1, 5.  
 पक्खिणि-पक्षिणी II, 1, 11.  
 पक्खिअ-पक्षि+इन्द्र II, 11, 5.  
 पघोस-प्र+घोषय्, °इ II, 7, 11.  
 पघोसिअ-प्रघोषित VII, 9, 1.  
 पञ्चक्ख-प्रत्यक्ष III, 6, 6; IV, 6, 9.  
 \*पञ्चल-प्रचुर, टि. IX, 18; 2. (समर्थ D. VI,  
 69 ).

\*पञ्चार-उप+आ+लम्भ्, °इ, IV, 15, 2; VI, 14, 5; ( Hem. IV, 156. )

\*पञ्चारिअ-भणित्, टि. III, 5, 14; VII, 2, 14.

पच्छद्, °ए-पश्चात् IV, 14, 4; V, 8, 4; IX, 24, 8.

पच्छल-पक्ष्मल III, 14, 6.

पच्छाताव-पश्चात्ताप III, 15, 5.

पजाअ-प्रजात IX, 17, 2.

पजालंसु-प्रजाल+अंशु IX, 17, 21.

पजलिअ, °य-प्रज्वलित IV, 10, 1; VIII, 8, 12.

पट्टण-पत्तन IV, 8, 2.

पट्टव-प्र+स्थापय्, °हि IV, 14, 1.

पट्टविअ, °य-प्रस्थापित I, 16, 6; III, 13, 14; V, 6, 12.

पढ-पद्, °इ IX, 6, 7.

पढंत-पठत् III, 1, 4.

पढिय-पठित VI, 15, 11.

पड-पट I, 14, 10; VI, 7, 3; VIII, 5, 14.

पड-पत्, °डंति I, 18, 3; °डिवि III, 6, 15.

पडण-पत्तन IX, 25, 7.

पडल-पटल I, 11, 2; IV, 4, 11.

पडह-पटह I, 18, 4; II, 9, 5; III, 1, 7. ( M. पडह ).

पडंत-पत्त I, 16, 3.

पडावीयण-पट + आव्यजन IX, 17, 17.

पडि°-प्रति III, 17, 4 ( Hem. I, 206 ).

पडिअ, °य-पतित I, 6, 14; V, 9, 13; VII, 1, 13.

पडिखडिय, °लिय-प्रति + स्वलित IV, 10, 6; IV, 15, 4.

पडिखल्-प्रति + स्वल्, °इ V, 3, 4; VI, 14, 4.

पडिगह-प्रति + ग्रह्, °इ IX, 20, 19.

पडिगाहिज्जइ-प्रीत + गृहीयात् IV, 3, 9.

पडिच्छिय, °अ-प्रति + इष्ट II, 12, 3; V, 12, 5; VI, 7, 1.

पडिजंप-प्रति + जल्प्, °इ I, 5, 2; III, 7; 13. ( see जंप ).

पडिणिग्गअ-प्रति + निर्गत VI, 7, 12.

पडिणिहि-प्रतिनिधि III, 3, 9.

पडिर्विव-प्रतिविम्ब I, 15, 14; V, 11, 6.

पडिवोहिअ-प्रति + बोधित IX, 19, 7.

पडिभड-प्रतिभट IV, 14, 11.

पडिम-प्रतिमा ( a tech. term of Jain Philosophy. See Notes ) I, 12, 6.

पडिमल्ल-प्रतिमल्ल IV, 11, 11.

पडिम्म प्रतिमा IX, 21, 25.

पडिवक्ख-प्रतिपक्ष IV, 7, 11; IV, 14, 10.

पडिवज्ज-प्रति + पद् °मि I, 5, 2; °ज्जि IX, 24, 12.

पडिवण्ण-प्रतिपन्न I, 2, 5; II, 14, 2; III, 13, 12.

पडिवत्ति-प्रतिपत्ति V, 10, 5; VI, 1, 10.

पडिवित्त-प्रतिवृत्त (?) IX, 21, 33.

पडिविहाण-प्रतिविधान III, 3, 9.

पडिहार-प्रतिहार III, 5, 9; IV, 14, 8; V 12, 10.

पडिद्-प्रति + इन्द्र IX, 13, 3.

°पडुत्ति-प्रत्युक्ति III, 7, 10.

पणइणि-प्रणयिनी I, 14, 7.

पणय, °अ-प्रणय I, 2, 5; I, 17, 1; II, 14, 2.

पणअ-प्र + णत् IV, 6, 11.

पणविय, °अ- प्र + नमित I, 2, 3; I, 9, 3.

पणवमाण-प्र + नमत् VII, 9, 2.

पणविज्ज-प्र + नम् ( कर्मणि ) °इ, IV, 3, 11.

पणवेप्पिणु प्र + नम् + ल्यप् I, 1, 1.

पण्णय-पन्नग II, 12, 6.

पण्णास-पद्माशत् V, 11, 7.

°पत्त-पात्र IV, 2, 17.

पत्त-प्राप्त III, 10, 9; IV, 8, 6; VII, 10, 13.

पत्त-पत्र III, 1, 8; VII, 10, 13; VIII, 9, 3.  
 पत्तण-पत्र II, 1, 8.  
 पत्तल-पत्र + ल ( कृश ) III, 4, 14 ( Hem. II, 173; H. पतला; M. पातळ ).  
 पत्तवत्त-प्राप्त + वृत्त ( श्रुतवृत्तान्त ) VII, 3, 6.  
 पत्थर-प्रस्तर I, 4, 9; ( H. पत्थर s'one ).  
 पत्थिअ-प्रार्थित I, 2, 3.  
 पत्थिव-पार्थिव I, 10, 7.  
 पधाइअ-प्र + धावित III, 17, 1.  
 पपुच्छिय-प्र + पृष्ट VI, 2, 11.  
 पवल-प्रवल III, 4, 9.  
 पवंध-प्रवन्ध II, 10, 9.  
 \*पवोह्लिअ-प्र+कथित I, 3, 12 ( see वोह्लिअ ).  
 पवोहण-प्रबोधन IX, 19, 1.  
 पव्भट्ट प्र + भ्रष्ट IV, 2, 20.  
 पव्भार-प्र + भार III, 12, 9; IV, 9, 7; VII, 1, 9.  
 पभण-प्र+भण्, °इ II, 4, 4; °णंति VI, 5, 8.  
 पमाण-प्रमाण I, 12, 10; III, 1, 9; IV, 2, 8; IX, 8, 8.  
 पमुह-प्रमुख I, 8, 4; V, 7, 5.  
 पय-पद I, 1, 3; I, 9, 3; II, 7, 10.  
 पयइ-प्रकृति IX, 10, 9.  
 पयई-प्रकृति ( Karmic energy ) I, 12, 8.  
 पयच्छिअ-प्र+दत्त V, 12, 5.  
 पयट्ट-प्र+वृत्त °इ IX, 11, 3.  
 पयट्ट, °त्त-प्रवृत्त II, 2, 1; III, 1, 5; IV, 4, 9.  
 पयडंत-प्रकटयत् III, 15, 12.  
 पयडिय-प्रकटित VI, 6, 4; VI, 8, 10.  
 पयपेह्लिअ-पद+प्रेरित III, 9, 17.  
 पयवडण-पद+पतन VIII, 7, 7.  
 पयवित्ति-पद+वृत्ति IX, 2, 9.  
 पयंग-पतङ्ग ( सूर्य ) III, 14, 10; VII, 6, 14; IX, 16, 3.  
 पयंडपजोयण-प्रचण्डप्रद्योत, पु. VII, 4, 9.

पयंत-पयः दुग्धमन्ते यस्य तद् भोज्यम् IX, 21, 39.  
 पयंप-प्र+जल्प् °इ IX, 8, 7. ( See जंप )  
 पयंपण-प्रजल्पन VI, 10, 9.  
 पयंपिअ-प्र+जल्पित III, 9, 6; III, 12, 1.  
 पयंपिर-प्र+जल्प्+इर ( ताच्छील्ये ) VI, 13, 20.  
 पयाण-प्रयाण VII, 3, 10.  
 पयावंधुर-प्रजावंधुर ( नाग कु. नाम ) II, 4, 1; VI, 13, 7.  
 पयार-प्राकार VI, 12, 14.  
 पयारियसट्ट-प्रकारित+सट्ट ( नाटिका ) IX, 21, 36. ( पाडनि अनुसारि वृत्यसामग्री खेला नाच-वानी, टि. )  
 पयाल-पाताल V, 12, 6.  
 पयाव, °अ-प्रताप I, 8, 1; I, 15, 8.  
 पयास-प्र+काश्, °हि I, 2, 8.  
 पयास-प्रकाश IX, 17, 8; IX, 17, 33.  
 पयासिय-प्रकाशित II, 7, 7.  
 पर-परम् ( but ) I, 4, 2.  
 परज्जिय-पराजित I, 3, 6; I, 14, 10.  
 परताविर-पर + ताप् + इर ( ताच्छील्ये ) VII, 9, 7.  
 परमत्थ-परमार्थ IV, 2, 3.  
 परमप्प-परमात्मन् IX, 4, 1.  
 परमुच्छाह-परम+उत्साह VII, 15, 5.  
 परमुच्छिय-परम+उच्छिन्न VIII, 10, 9.  
 परमुण्णय-परम+उन्नत I, 17, 4.  
 परमेट्टि-परमेष्ठिन् I, 12, 2.  
 परयार-पर+दारा IX, 8, 3.  
 परयारिअ-पारदारिक III, 12, 1; IX, 8, 3.  
 परहण-पर+धन VI, 10, 14.  
 परंमुह-पराङ्मुख IV, 2, 7.  
 पराइअ, °य-परागत ( परा +इ+त्त ) IV, 8, 11; V, 12, 11.  
 पराउ-पर+आयुस् VII, 6, 12.  
 परायअ-परागत II, 6, 5.  
 परावअ-पारावत VIII, 1, 4. ( H. परेवा )  
 परिओस-परितोष VII, 4, 2.

परिक्ख-परि+ईक्ष्, °इ III, 5, 8; °हि III, 3, 8. °क्खवि III. 3, 5.  
 परिग्गह-परिग्रह I, 17, 7; III, 9, 8; VII, 15, 1.  
 परिट्ठिअ, °य-परि+ स्थित I, 5, 7; III, 5, 6; IV, 6, 12.  
 परिठ्ठविअ-प्रति+स्थापित VI, 5, 6.  
 परिणाविय-परि+णी+णिच्+क्त VI, 9, 10.  
 परिणिचि-परिणीय II, 1, 1.  
 परिणिज्जउ-परिणीयताम् I, 16, 8.  
 परिणेषामि-परिणेष्यामि V, 8, 3.  
 परिताय-परि+त्रै, °हि VII, 11, 7; °हु V, 11, 15.  
 परितायण-परित्राण VIII, 16, 1.  
 परिपुट्ट-परिपुष्ट IX, 19, 19.  
 परिफुरिय-परिस्फुरेत I, 15, 4.  
 परिभम-परि+भ्रस्, °इ I, 10, 13.  
 परिमट्ट-परिमृष्ट IV, 1, 7.  
 परिमल्लिय-परिमृदित II, 1, 4. ( Hem. IV, 126. )  
 परिमिय-परिमित I, 11, 3.  
 परियड्ड-परि+वर्धय्, °इ, III, 2, 4.  
 परियड्ढिय-परि+वर्धेत or अर्हंत VI, 17, 12.  
 परियण-परिजन I, 9, 5; II, 13, 6.  
 परियत्तण-परिवर्तन III, 14, 7.  
 परियरिअ, °य-परिचरित I, 7, 9; VI, 17, 15.  
 परियलंत्त-परिगल्त् IV, 10, 5.  
 परियल्लिय-परिगलित I, 11, 9; VII, 13, 2.  
 परियंत्तिअ-परि+अञ्चित ( अर्चित ) II, 14, 8.  
 परियाण-परि+ज्ञा, °इ V, 9, 3.  
 परियाणिज्ज-परि+ज्ञा ( कर्मणि ) °इ III, 2, 9.  
 परियाणिय-( १ ) परिज्ञात ( २ ) परिज्ञापित VI, 8, 3.  
 परियाणिवि-परिज्ञाय VI, 17, 7.  
 परिवज्जण-परिवर्जन IV, 2, 10.  
 परिवड्ड-परि+वृध्, °इ VI, 4, 11.  
 परिवेय-परि+वेद IX, 10, 6. ( त्वं जानीहि, टि. )

परिहइ-परि+धा, °इ I, 7, 4; IX, 5, 5. ( H. पहिरना to wear, by वर्णव्यत्यय ).  
 परिहव-परिभव VIII, 15, 14.  
 परिहा-परिखा I, 7, 4.  
 परिहाण-परिधान V, 10, 20; IX, 8, 10.  
 परिहाविअ-परि+धापित IX, 22, 13.  
 परिह्वय-परिभूत III, 16, 12.  
 परीहण-परिधान ( exchange of long & short for metre ) IX, 21, 29.  
 पलय-प्रलय VII, 5, 1.  
 पलयासंकिर-प्रलय + आशंक + इर ( ताच्छील्ये ) IV, 8, 6.  
 पलव-प्र+ल्प, °हि IX, 7, 10.  
 पलविज्ज-प्र+ल्प ( कर्मणि ) °इ IX, 9, 3.  
 पलाण-पलायित III, 16, 9; IX, 17, 1.  
 पलाव-प्रलाप IX, 10, 11.  
 पलासि-पल+आशिन् VII, 3, 2.  
 पलोइय-प्रलोकित I, 14, 14.  
 पलोट्ट-प्रति+आ+गम् °इ II, 2, 19 ( Hem. IV, 166, H. पलटना to turn over पतित टि. )  
 पलोट्टिय-प्रलोटित IV, 7, 16.  
 पलोय-प्र+लोक् °मि VII, 4, 13.  
 पलोयण-प्रलोकन II, 4, 2.  
 पल्ल-पल्य ( a measure of time ) IX, 18, 9.  
 \*पल्लट्ट-परि+अस्, °द्विवि II, 6, 3. ( Hem. IV, 200, H. पलटना to turn ).  
 \*पल्लट्टिअ-पर्यस्त VI, 8, 1.  
 पल्लंक्-पल्यङ्क II, 7, 4 ( Hem. II, 68. H. पलंग ).  
 पवज्जिअ-प्रवादित II, 9, 5 ( H. बजाना :o produce musical sound ).  
 पवट्टण-प्रवर्तन VI, 11, 11.  
 पवट्ट-प्रकोष्ठ III, 4, 8 ( Hem. I, 156. )  
 पवड्ड-प्र+वृध्, °इ III, 2, 4.  
 पवड्ढिअ, °य-प्रवृद्ध II, 8, 7; III, 13, 14.



पवणवेड-पवनवेग, पु. VIII, 12, 13.  
 पवण-प्रपन्न VI, 7, 8.  
 पवत्त-प्र+वृत्, °इ VII, 3, 4.  
 पवयण-प्रवचन VI, 5, 4.  
 पवर-प्रवर I, 14, 7; VI, 9, 6.  
 पवरत्थ-प्रवर+अर्थ III, 1, 16.  
 पवल-प्रवल I, 11, 7.  
 पवहंत-प्रवहत् VII, 3, 1.  
 पवंच-प्रपञ्च IX, 18, 10; IX, 21, 28.  
 पवास-प्रवास I, 4, 5.  
 पविडल-प्र+विपुल I, 1, 12; I, 6, 1, III, 4, 13.  
 पविण्णाविअ-प्र+ज्ञापित I, 2, 10.  
 पविता-पवित्र IX, 7, 8.  
 पवित्थर-प्र+विस्तर III, 14, 6.  
 पवियंभ-प्र+वि+जृम्भ्, °इ IX, 15, 1.  
 पविरइय-प्र+वि+रचित III, 11, 11.  
 पविलंविद्य-प्र+वि+लम्बित V, 4, 20.  
 पवीण-प्रवीण V, 7, 10.  
 पवुच्च-प्र+वच् ( कर्मणि ) °इ III, 6, 14.  
 पवुद्धि-प्रवृद्धि III, 6, 9.  
 पवुत्त-प्र+उक्त I, 3, 9; VII, 4, 12.  
 पव्व-पर्वत् IV, 2, 16.  
 पव्वइय-प्रव्राजित IX, 24, 1.  
 पव्वजा-प्रव्रज्या VI, 15, 2.  
 °पसत्त-प्रसक्त II, 6, 17.  
 पसत्थ-प्रशस्त I, 8, 8; II, 11, 3; IX, 21, 29.  
 पसमिज्ज-प्र + शम् ( कर्मणि ) °इ IV, 9, 13.  
 पसर-प्र + स्र, °इ III, 12, 8.  
 पसर-प्रसर I, 3, 6; I, 11, 7.  
 पसरंत-प्रसरत् I, 3, 5; I, 8, 1; II, 8, 3.  
 पसारिअ, °थ-प्रसृत II, 9, 5; III, 17, 7; VI, 4, 11.  
 पसंग-प्रसङ्ग I, 7, 6.  
 पसाअ, °य-प्रसाद II, 6, 10; VI, 12, 13; VI, 17, 9.

पसाहण-प्रसाधन ( शस्त्र ) V, 4, 23.  
 पसाहिअ-प्रसाधित I, 15, 9; V, 12, 8.  
 पसियड-प्रसीदतु I, 1, 10.  
 पसु-पशु IX, 9, 4.  
 पसुत्त-प्रसुप्त II, 7, 4.  
 पह-पथिन् I, 6, 10; I, 10, 13; V, 2, 14.  
 °पह-प्रभा II, 5, 13.  
 पहण-प्र+हन् °मि III, 15, 1; °णिवि VI, 7, 10.  
 पहत्थ-प्रभा + स्थ ( व्याकुल, टि.) IX, 18, 12.  
 पहर-प्रहर I, 11, 1.  
 पहर-प्र + ह्, °इ VII, 3, 4.  
 पहरण-प्रहरण II, 2, 4; III, 1, 6.  
 पहरंत-प्रहरत् VII, 14, 10.  
 पहवंत-प्रभावत् VI, 4, 10.  
 पहसिय-प्रहसित VIII, 2, 7.  
 पहंतर-पथान्तर II, 5, 10.  
 पहा-प्रभा II, 11, 8; IX, 17, 22.  
 पहाण-प्रधान I, 17, 9; IV, 12, 4; V, 2, 11.  
 पहार-प्रहार VII, 7, 9.  
 पहाव-प्रभाव II, 3, 11.  
 पहिय, °अ-पथिक I, 6, 10; IV, 12, 12; VIII, 2, 1.  
 पहिट्ठ-प्रहृष्ट II, 5, 8.  
 पहिल-प्रथम I, 5, 8 ( H. पहिला ).  
 पहिलारअ-प्रथम तर I, 6, 1 ( M. पहिलाळू ).  
 पहु-प्रभु I, 4, 3; I, 11, 2; I, 15, 11; V, 10, 13.  
 पहुत्तण-प्रभुत्व IX, 2, 3.  
 पहुपुरड-प्रभु + पुरतः VII, 6, 3.  
 पंकअ-पङ्कज I, 2, 10.  
 \*पंगुर-प्रा + वृ, °इ I, 7, 4 ( Hem.I, 175. old M. पांगुरणें, mod. M. पांघरणें ).  
 पंगुल-पङ्गु + ल ( स्वार्थे ) IV, 4, 2.  
 पंचत्त-पञ्चत्व VIII, 15, 5.  
 पंचत्थिकाय-पञ्च + अस्तिकाय ( tech. term; see Notes ) I, 12, 2.  
 पंचविह-पञ्च + विघ्न VI, 3, 7.

- पंचसुयंधिणि-पञ्चसुगन्धिनी, स्त्री, III, 5, 4;  
III, 7, 16.
- पंचायार-पञ्च + आचार IV, 1, 14.
- पंचासव-पञ्च+आश्रव(tech.term;see Notes)  
IX, 24, 14.
- पंचुंबर-पञ्च + उदुम्बर IV, 2, 11.
- पंजलि-प्राञ्जलि V, 1, 14.
- पंडिअ-पण्डित III, 1, 4.
- पंडिराअ-पण्डिराज, पु. VIII, 2, 3.
- पंडीसर-पाण्ड्य + ईश्वर IX, 1, 3.
- पंडव-पाण्डव VIII, 15, 1.
- पंडुर-पाण्डुर I, 13, 10; VII, 1, 13.
- पंडुसुय-पाण्डुसुत VIII, 15, 4.
- पंति-पङ्क्ति VII, 10, 5.
- पंथ-पथिन् II, 2, 1.
- पंथिय-पथिक I, 6, 9.
- \*पाइक्क-पदाति IV, 14, 5. (Hem. II, 138)
- पाअ-पाप VI, 5, 6; IX, 10, 8.
- पाउब्भड-पापोद्धट IX, 9, 4.
- पाउस-प्रावृष् IX, 3, 5. (Hem. I, 19; 31;  
131; M. पाउस rain.)
- पाड-पातय् °डंति V, 5, 5.
- पाडल-पाटल ( हंस ) VII, 11, 9. ( D.  
VI, 46 ).
- पाडलिउत्त-पाटलिपुत्र, न. IV, 6, 5.
- पाडिआ-पातित VII, 7, 12.
- पाढय-पाठक IX, 12, 7.
- पाण-प्राण I, 1, 7; III, 6, 7; VII, 11, 6.
- पाणपिय-प्राणप्रिया I, 18, 10.
- पाणिय, °अ-पानीय I, 6, 6; III, 8, 10;  
IX, 6, 1.
- पाणेस-प्राणेश VII, 11, 14.
- पाय-पाद V, 8, 11.
- पाय-पात IV, 9, 13.
- पायग्ग-पादाग्र III, 7, 9.
- पायड-प्रकट III, 5, 4.
- पायडिय-प्रकटित I, 1, 10.
- पायपुट्टि-पाद+पृष्टि III, 4, 8.
- पायराअ-पाद+राग VI, 13, 19.
- पायार-प्राकार I, 7, 4; II, 11, 10.
- पारद्ध-प्रारब्ध III, 8, 4.
- पारद्धिअ-पापार्द्धि+क IV, 4, 3. ( Hem. I,  
235. H. M. पारधी )
- पारय-पारद (Mercury) VII, 9, 5.
- पारंभ-प्रारम्भ IX, 2, 5.
- पारंभिअ-प्रारब्ध I. 16, 2.
- पारोह-प्ररोह I, 13, 7; VI, 15, 8.
- पालिद्धय-पालिध्वज IX, 23, 7.
- पाव-पाप II, 6, 17; IX, 9, 4.
- पाव-प्र+आप्, °इ IV, 2, 20.
- पावासिअ-प्रावासिक VIII, 2, 2.
- पाविट्टु-पापिष्ठ IV, 2 13; VII, 13, 5.
- पाविय-प्राप्त VII, 10, 7.
- पास-पाश I, 17, 12; III, 13, 10.
- पास-पार्श्व I, 10, 10; II, 1, 13; IX, 17, 6.
- पासाय-प्रासाद III, 1, 9.
- पासिअ-पाशित ( पाशेन बद्ध ) IX, 9, 9.
- पाहुड-प्राभृत ( उपायन ) I, 16, 4.
- पाहुणअ-प्राघूर्णक VII, 4, 12; VII, 8, 9.  
H. पाहुना guest ).
- पिअ, °य-प्रिय I, 10, 10; II. 1, 6; VI, 10,  
13.
- पिउ-पितृ II, 14, 11; VI, 17, 2; VIII,  
13, 1.
- पिउपुर-पितृ + पुर IV, 12, 11. ( Hem. I,  
134. )
- पिक्क-पक्क I, 6, 5; VI, 8, 10. ( Hem. I,  
47. )
- पिच्च-जल टि. V, 10, 22. ( Prob. from  
पिज्ज-पेय, पिच्च-जल D VI, 46 ).
- पिच्छ-प्र+ईक्ष्, °च्छि I, 18, 1.
- पित्त-तत्सम. VII, 7, 7.
- पिय-पा (पिव्) °इ I, 7, 5; °एही IX, 17, 26.
- पियरविहि-पितृविधि IX, 9, 7.

पियवम्म-प्रियवर्मन्, पु. IV, 6, 11; V, 5, 14.

पियवाय-प्रिय+वाक् V, 2, 8.

पियंत-पिबत् IX, 9, 2.

पिया-पिता IX, 17, 27.

पियारअ-प्रियतर III, 13, 9; VII. 11, 6.  
( H. प्यारा )

पियारेसि-प्रेम करोषि IX, 17, 28. ( Verb  
from प्यार )

\*पिल्ल-डिम्भ V, 8, 13 ( H. पिळा; पिल्ह लघु-  
पक्षिरूप, D. VI, 46. )

पिव-इव VI, 9, 5. (See notes )

पिसुण-पिशुन III, 2, 2; VII, 6, 3; IX,  
25, 4.

पिसुणत्त-पिशुनत्व III, 15, 15.

पिसुणिअ-पिशुनित (सूचित) IV, 8, 5; VII,  
12, 1.

\*पिसल्ल-पिशाच I, 2, 10; IX, 7, 10. (Hem.  
I, 193. )

पिहिय-प्रेषित I, 17, 1.

पिहिय-पिहित II, 2, 18; II, 10, 4; VII, 6, 14.

पिहियासव-पिहिताश्रव, पु. II, 3, 22; II, 7,  
1; IX, 4, 2.

पिहू-पृथु II, 11, 10. ( lengthened for  
metre )

पिच्छ-पिच्छ II, 1, 8.

पिंजरिय-पिञ्जरित I, 6, 4.

पीई-प्रीति III, 8, 2.

पीढ-पीठ VIII, 5, 15 (Hem. I, 106; H.  
पीढा )

पीण-प्री, °इ V, 9, 2.

पीणत्थणि-पीनस्तनी IX, 15, 8.

पीणिय-प्रीति III, 12, 11.

पीय पीत I, 13, 10; VII, 7, 7.

पील-पीड, °लंति V, 5, 4.

पील्ल-तत्सम ( गज ) II, 3, 5; III, 16, 15;  
VII, 2, 6 ( Pers. फील )

\* पुक्करन्ति-पूत् इति शब्द कृत्वा आह्वयन्ति V, 3,  
2; VIII, 9, 5 ( H. पुकारना )

\* पुक्कार-पूत्कार V, 12, 1; VIII, 11, 11.  
( H. पुकार )

पुगल-पुद्गल ( body or matter ) 1, 12, 8;  
IX, 10, 6.

पुच्छिअ, °य-पृष्ट I, 12, 12; III, 11, 12.

पुज्जिय-पूजित II, 6, 20.

पुट्टि-पुष्टि I, 4, 4; VII, 3, 9.

पुणु-पुनर् I, 16, 2.

पुण्ण-पुण्य I, 2, 6; IV, 3, 13; V, 7, 3.

पुण्णाय-पुण्णाय ( पुष्पविशेष ) V, 7, 3.

पुण्णाहिअ-पुण्याधिक II, 8, 9 ( compare  
दैयाहिअ )

पुत्त-पुत्र I, 2, 1.

पुप्फ-पुष्प I, 18, 11; III, 1, 8.

पुप्फयंत-पुष्पदन्त ( Author ) I, 2, 5; I,  
5, 2, etc.

पुप्फवइ-पुष्पवती VIII, 1, 7.

पुरउ-पुरस् III, 17, 11; VII, 6, 3.

पुरणाह-पुर+नाथ V, 10, 1.

पुरवेस-पुर+वेस्या V, 1, 7.

पुरंधि-पुरन्धी I, 18, 2; VI, 2, 9.

पुरिस-पुरुष I, 11, 9 ( Hem. I, 111. )

पुलइअ-पुलकित IX, 19, 16.

पुव्व-पूर्व ( Divisions of Jain Scriptures;  
see notes ) I, 12, 7.

पुव्विल्ल-पूर्व + इल्ल ( मत्वर्थे ) I, 1, 9.

पुसिअ-सृष्ट II, 8, 1 ( सृष्ट, Hem. IV, 105. )

पुहइ, °ई-पृथ्वी II, 8, 10; IX, 6, 1.

पुहवइ-पृथ्वी + पति III, 16, 14; ( Phon-  
etic decay )

पुहविदेवि-पृथ्वीदेवी, स्त्री, various forms,  
I, 15, 10; II, 15, 14; III, 8, 14;  
IX, 24, 2.

पुंजलिय-पुंजित VII, 3, 2.

पुंजिय-पुंजित II, 9, 6.

पुंडुर-पाण्डुर IX, 1, 3.  
 पुंडरीय-पुण्डरीक ( छत्र ) IX, 1, 3.  
 पुंडवद्धण-पुण्डवर्धन, न. VI, 11, 3.  
 पुंड-पाण्डु VI, 12, 12.  
 पुंडच्छु-पुण्ड्र + इक्षु I, 6, 11, ( a variety of sugar cane. H. पोंडा )  
 पूया-पूजा I, 10, 3; IX, 17, 3.  
 पेक्ख-प्र+ईक्ष्, °क्खु III, 9, 4; VII, 6, 4;  
 °क्खेसहि II, 4, 4; °क्खेपिणु, °क्खिवावि I, 9, 10; V, 3, 2.  
 पेक्खण-प्रेक्षण IX, 20, 14.  
 पेम्म-प्रेमन् V, 8, 9.  
 पेम्मंध-प्रेमान्ध IX, 15, 3.  
 पेम्माइरुक्ख-प्रेम्णः आदिश्लः I, 18, 7.  
 पेर-प्रा+ईर्, °इ VI, 10, 12; IX, 6, 8.  
 पेदिअ-प्रेरित III, 11, 4.  
 पेल्ल-प्र+ईर्, °इ III, 17, 14; IV, 15, 1;  
 ळिवि IV, 7, 16; °ल्लेपिणु IX, 25, 14.  
 ( क्षिप् Hem.IV,143;H.पेलना to push)  
 पेल्लण-प्रेरण or क्षेपण V, 4, 11.  
 पेल्लिअ-प्रेरित or क्षिप्त III, 9, 17.  
 पेस-प्रेष्य, °हि I, 16, 8.  
 पेसण-प्रेषण III, 7, 14; VI, 2, 9; VI, 5, 8.  
 पेसिअ-प्रेषित ( or प्रेष्य abs. ) III, 11, 9.  
 पेसुण्ण-पैशुन्य VI, 10, 10.  
 पेहुणवंत- ( 1 ) पक्षवत ( 2 ) प्रेषणवत VII, 14, 2.  
 पोट्टल-भार IX, 17, 46; ( H. M. पोटली )  
 पोत्थ-पुस्तक IX, 21, 26. ( H. M. पोथी )  
 पोम-पद्म I, 1, 9; II, 11, 8.  
 \*पोमाइय-प्रशंसित, टि. VI, 10, 7. prob. denom. from पद्म. See जस and भविस.)  
 पोमाणण-पद्मानन III, 16, 14.  
 पोमिणि-पद्मिनी I, 3, 4; VIII, 12, 4.  
 पोमिणिणोसर-पद्मिनी+सूर्य III, 16, 14.  
 पोरिस-पौरुष VIII, 13, 10. ( from पुरिस )  
 पोस-पोष्य, °इ IX, 8, 1.

पोसह-प्रोषध IV, 2, 16; IX, 21, 42.

फ

फग्गुण-फाल्गुण IX, 16, 11.  
 फर-स्फार ( आयुधविशेष ) IV, 14, 6; V, 5, 2.  
 फरस-परुष IX, 20, 8. ( Hem. I, 232.)  
 फरसत्तण-परुषत्व III, 3, 16.  
 फलिह-स्फटिक I, 14, 2; V, 11, 2; VI, 10, 6. ( Hem.I, 186 )  
 फंस-स्पर्श V, 11, 5.  
 फार-स्फार IX, 17, 11.  
 \*फिट्ट-भ्रंश्, °इ VI, 11, 2. ( Hem. IV, 173 )  
 फुट्ट-भ्रंश् °इ II, 2, 20; °इ VIII, 3, 10.  
 ( Hem. IV, 173, from स्फुट्ट H. फूटना M. फुट्ठे to break )  
 फुड-स्फुट or स्पष्ट II, 3, 20; IX, 7, 12; ( Hem. IV, 258.)  
 फुडिय स्फुटित or शृष्ट IV, 10, 8.  
 फुरण-स्फुरण VII, 8, 9.  
 फुरंत-स्फुरत VII, 10, 5; IX, 17, 22.  
 फुरिय-स्फुरित II, 2, 4; III, 9, 18; VI, 14, 9.  
 फुरिउट्टुडड-स्फुरित+ओष्टपुट IV, 8, 12.  
 \*फुस-मृत्, °इ II, 12, 10; ( Hem. IV, 105; prob. from स्पृष्ट )  
 \*फेड-स्फोटय्, °हि V, 3, 11; °ल्लिवि VII, 10, 1. (Dr.Gune regards it as causal of फिट्ट and suggests स्फेद् as its Sanskrit equivalent, See भविस; H. फेडना, फोडना M. फेड्ठे)  
 \*फेडिअ-स्फोटित I, 18, 18.

ब

\*बड्ड-उपविष्ट I, 12, 1; IX, 23, 2. (Hem. IV, 444 ex. H. बैठना to sit )

बउल-बकुल ( पुष्पविशेष ) IX, 18, 15.  
 वज्झ-बन्ध् ( कर्मणि ) °इ VI, 16, 17; IX, 9, 1.  
 वज्झब्भंतर-बाह्य। अभ्यन्तर IX, 4, 9.  
 \*वत्तीस-द्वात्रिंशत् IX, 20, 16. ( H. वत्तीस )  
 वद्धायर-बद्ध+आदर IX, 8, 2.  
 \*वप्प-पितृ I, 18, 5; III, 6, 2; IV, 8, 15; IV, 13, 11; VI, 8, 12; VIII, 6, 4. ( H. M. वाप G. वापु )  
 वलह-वलीवर्द IV, 12, 10; IX, 7, 7. ( H. वैल )  
 वलालअ-वल+आलय III, 4, 4.  
 वलिय-वलिन VII, 4, 9.  
 वलिवंड-वलवत् I, 6, 14; V, 3, 12. VIII, 3, 2. ( Sec. भविस. )  
 वहत्थ-वहिः+स्थ IX, 16, 9.  
 वहिणि-भगिनी VII, 15, 2 ( H. वहिन )  
 वहिरिअ-वधिरित III, 8, 1; V, 12, 1. ( H. वहिरा deaf )  
 वहिरंध-वधिर+अंध IV, 4, 2.  
 वंदीहर-वन्दिग्रह V, 2, 16.  
 वंध-बन्ध्, °धंति V, 5, 3.  
 वंभ-ब्रह्मन् VII, 10, 9; IX, 6, 1.  
 वंभण-ब्राह्मण III, 14, 4; IX, 22, 7.  
 वंभणचार-ब्रह्मचर्य IX, 9, 9.  
 वार-द्वार V, 12, 10. ( Hem. I, 79; II, 79, G. वारणुं )  
 \*वारह-द्वादश I, 12, 7; VI, 2, 7; IX, 13, 2. ( Hem. 1, 219, H. M. वारा; वारह )  
 वावीसम-द्वाविंशतितम VI, 5, 11 ( H. वावीस वाइस )  
 वाह-वाधा III, 15, 9.  
 वाहिर-वहिर् III, 2, 6 ( H. वाहर )  
 विणिण-द्वि III, 6, 7 ( Hem. III, 120 )  
 वीय-द्वितीय I, 5, 8 ( Hem. II, 79 वाओ; G. वीयो )  
 वुक्क-वायविशेष VIII, 6, 13 ( गर्जेवुक्क. Hem. IV, 98 )

वुज्झ-बुध्, °इ III, 15, 5. ( Hem. IV, 217 )  
 वुज्झअ-बुध् + क्त II, 6, 10.  
 वुज्झऊण-बुध् + क्त्वा VI, 13, 12.  
 वुज्झर-बुध् + इर ( ताच्छील्ये ) IV, 2, 14.  
 वुद्धिमेह-बुद्धिमेघा, स्त्री, VIII, 12, 6.  
 वुह-बुध् III, 4, 7; III, 5, 10.  
 \*वोक्कड-छाग ( Goat ) VII, 2, 4, ( D. VI, 96. M. वोकड; H. वकरा )  
 \*वोल्लाव-कथ् + णिच्, °इ II, 12, 9, ( Hem. IV, 2; H. वुलाना to call )  
 \*वोल्लाविअ-कथ् + णिच् + क्त III, 13, 7.  
 \*वोल्लिअ-कथित I, 13, 1; II, 4, 1; III, 5, 9; IV, 8, 8.  
 \*वोल्लिज्ज-कथ् ( कर्मणि ) °इ III, 10, 6.  
 वोहिलाह-वोधि + लाभ IX, 14, 12.  
 वोही-वोधि II, 3, 20 ( lengthened for metre )

भ

भअ-भय III, 10, 14.  
 भइणी-भगिनी VIII, 5, 14.  
 भइय-भय or भीति VI, 12, 9.  
 भउहा-भू I, 17, 15; III, 10, 10. ( H. भौह; M. भंवाई )  
 भक्ख-भक्ष्, °इ IV, 2, 19.  
 भक्खिअ-भक्षित VI, 4, 12.  
 भक्खिज्ज-भक्ष् ( कर्मणि ) °इ VII, 2, 8.  
 भग्ग-भग्न V, 11, 9; VII, 3, 1.  
 भज्ज-भार्यो IX, 23, 11.  
 भज्जंत-भज्यमान IV, 15, 4.  
 भज्जिऊण-भञ्ज् + क्त्वा IV, 15, 4.  
 भड-भट IV, 9, 1; VI, 12, 8. ( Hem. I, 195 )  
 भडारा-भट्टारक III, 7, 5; III, 8, 14; V, 6, 9.  
 भणिअ-भणित I, 3, 13.  
 भत्त-भक्त I, 2, 8; III, 4, 5.  
 भत्त-भक्त ( boiled rice ) VIII, 2, 6 ( H. भात )

- भत्तार-भर्तृ V, 12, 1.  
 भत्था-भत्ता II, 10, 8.  
 भद्-भद्र IV, 1, 5; V, 2, 9; IV, 8, 7.  
 भद्दिय-भद्दित VI, 12, 8.  
 भम-भ्रम्, °इ II, 9, 12; °भेष्णिण् V, 2, 5.  
 भमंत-भ्रमत् I,10,10; III, 11, 1; V,11,4.  
 भमिय-भ्रमित I, 10, 13; VII, 2, 1.  
 भमर-भ्रमर II, 14, 4.  
 भयवंत-भगवत् II, 3, 22.  
 भरह-भरत, पु. I, 3, 8.  
 भरह-भरत ( चक्रवर्ती ) IV, 4, 13.  
 भरहखेत्त-भरतक्षेत्र I, 6, 3; I, 13, 3.  
 भरिय-भृत VII, 1, 11.  
 \*भल्ल-भद्र III, 9, 16; III, 13, 16; V,4,  
 18. (H, भला good )  
 \*भल्लार-भद्र + तर III, 13, 8.  
 भल्लि-Fem. of भल्ल (spear) I,15,2.(Hem.  
 IV, 330; भविस. )  
 भवणुल्ल-भवन + उल्ल (स्वार्थे) V, 12, 7.  
 भव्व भव्य I, 2, 7.  
 भविअ, °य-भव्य IX, 2, 2; IX, 20, 17.  
 भवित्ति भवित्री (भवितव्यता) VIII, 14, 4.  
 भवियव्व-भवितव्य IV, 5, 5.  
 भवीअ-भव्य IX. 21. 7. (lengthened for  
 metre )  
 भवीयण-भव्य+जन IX, 21, 1.  
 भसल-भ्रमर I,10,13 ( Hem. I, 244. )  
 \*भंड-युष्, °मि IV, 8, 17 ( M. भांडणें )  
 \*भंडण-कलह IV, 8, 9; V, 4, 8 ( I. VI,  
 101 )  
 भंति-भ्रान्ति I, 4, 2; VI, 11, 2.  
 \*भाअ-भाग VIII, 3, 10.  
 भाइ-भ्रातृ VIII, 5, 1 ( H G. भाई ).  
 भाइणेअ-भागिनेय VII, 8, 12; VIII,12,13.  
 भाउ-भ्रातृ IV, 11, 12 ( M. भाऊ ).  
 भाणिय, °य-भणित II, 6, 1; IX, 6, 2  
 ( lengthened for metre )  
 भाभिर-भ्रम् + णिच् + इर ( ताच्छील्ये ) IV,10,  
 13.  
 भायण-भाजन I, 10, 3; I, 18, 10.  
 भायर-भ्रातृ IV, 6, 10; VII, 11, 2.  
 भाव-भावय् °इ I, 17, 3; °हि I, 4, 11.  
 ( Hem. IV, 420 ex. )  
 भावण-भावना IX, 4, 9.  
 भाविज्ज-भावय् ( कर्मणि ) °इ III, 3, 4.  
 भाविदिय-भावेन्द्रिय IX, 11, 11.  
 भास-भाषा I, 1, 6.  
 भासिर-भाष् + इर ( ताच्छील्ये ) III, 14, 2;  
 IV, 2, 5.  
 भिउडि-भ्रुकुटि V, 4, 1. ( Hem. I, 110. )  
 भिच्च-भृत्य I, 16, 9; VIII, 11, 2.  
 भिच्चत्त-भृत्यत्व IV, 5, 4.  
 भिच्चत्तण-भृत्यत्व VII, 3, 10.  
 भिज्ज-भिद् ( कर्मणि ) °इ IX, 15, 2.  
 \*भिड-आकम्, °इ VI. 14, 4. ( H. भिडना,  
 M. भिडणें, G. भिडवुं )  
 \*भिडिअ-आक्रान्तवत् III, 17, 8; V, 5, 13.  
 \*भिडंत-युद्ध VII, 4, 13. ( H. भिडन्त  
 fight ).  
 भिस-विस II, 11 12 ( Acc. to Var. II,  
 38; Hem. I, 238; व of विस is not  
 changed to म. )  
 भीमवल-पु. VI, II, 6.  
 भीमासुर-पु. V, 12, 2.  
 भीयर-भीकर ( भयंकर ) II, 7, 6.  
 भीस-भी+सन् ( स्वार्थे ) °हि III, 7, 11.  
 भीसावणिया-भेषणिका ( विद्यानाम ) VI, 6, 9.  
 भीसावण-भेषण II, 4, 6; III, 14, 8.  
 भुअ, °य-भुज I, 17, 12; II, 7, 2; IV, 6,  
 14; VI, 15, 8.  
 भुअण-भुवन I, 5, 7; VIII, 3, 10.  
 भुअंग-भुज्ज III, 1, 1.  
 \*भुक्तिअ-भषित VII, 2, 10. ( Hem. IV,  
 186, H. भूकना bark or bray ).

भुक्ख-बुभुक्षा I, 11, 10 (H. भूख; M. भूक.)  
 भुत्त-भुक्त V, 2, 4; VI, 9, 9.  
 भुत्ति-भुक्ति IX, 2, 8.  
 भुयण-भुवन IX, 5, 5.  
 भुर्यंग-भुजङ्ग IX, 22 8.  
 \*भुल्ल-भृष्ट IX, 19, 2. ( Hem. IV, 177,  
 H. भूलना to forget or miss ).  
 भुंज-भुज्, °हिति IV, 5, 4.  
 भूभाय-भू+भाग VII, 8, 10.  
 भूमितिलय-°क, न. VIII, 11, 13.  
 भूय-भूत IX, 10, 12; IX, 11, 3.  
 भूयगाम-भूत+ग्राम ( जीवसमूह ) III, 15, 8.  
 °भूवय-भूत+क ( स्वार्थे ) VI, 16, 1.  
 भूसण-भूषण I, 16, 4.  
 भूसिअ-भूषित I, 7, 7.  
 भेय-भेद I, 12, 5; III, 6, 4; IX, 17,  
 32.  
 भेरि-भेरी ( वाद्यविशेष ) I, 9, 4; VIII, 6, 13.  
 \*भेरुंड-चित्रक ( द्वीपिन् ) IV, 10, 13; VII,  
 7, 5 ( D. VI, 108. )  
 भेसिअ-भेषित VII, 7, 1.  
 भोअ,°य-भोग IV, 3, 8; VI, 5, 7.  
 भोइ-भोगिन् VIII, 2, 4.  
 भोइणि-भोगिनी IV, 6, 7; VIII, 2, 4.  
 भोज्ज-भोज्य IV, 2, 9; IX, 17, 38.  
 भोयण-भोजन I, 18, 5; V, 2, 4.  
 भोयमाण-भुज्जत IX, 18, 10.  
 भोयरइ-भोग+रति I, 11, 10.  
 भोयराअ-भोग+राग I, 10, 8.  
 भोयंतराअ-भोग+अन्तराय I, 18, 8.

## म

म, मं-मा III, 7, 10; III, 7, 11.  
 मअ-मद् III, 3, 14; VI, 5, 11.  
 मइ-मति I, 3, 6; III, 2, 14.  
 मइय-मृदित ( मलिन, टि. ) VII, 7, 8.

मइरा-मदिरा IV, 2, 19; IX, 7, 4.  
 मइलिज्ज-मलिनीकृ ( कर्मणि ), °इ VII, 9, 8.  
 मइलिय-मलिनित IV, 8, 8; IX, 12, 12.  
 मइवंत-मतिमत् V, 3, 7; IX, 12, 5.  
 मई-मति VIII, 13, 13. ( lengthened for  
 metre ).  
 मईय-मदीय VI, 13, 6.  
 मउ-मृदु II, 11, 11,  
 मउड-मुकुट I, 8, 9; I, 11, 5; IX, 18, 8.  
 ( Hem. I, 107 ).  
 मउव्भड-मदोद्धट VII, 9, 7.  
 मउलिय-मुकुलित II, 7, 4; III, 4, 15.  
 ( Hem. I, 107 ).  
 मऊर-मयूर IX, 23, 7.  
 मगहदेस-मगधदेश I, 6, 4; I, 13, 4.  
 मग्ग-मार्ग I, 1, 7; IV, 1, 14.  
 मग्ग-मार्गय्, °इ III, 6, 12; VII, 2, 3.  
 ( H. मांगना to ask for ).  
 मग्गण-मार्गण IX, 2, 6 ( H. मांगना a  
 beggar ).  
 मग्गंत-मार्गमाण IV, 4, 3; VIII, 12, 14.  
 मग्गिअ-मार्गित III, 16, 13.  
 मच्छर-मत्सर IV, 10, 3; V, 4, 14.  
 मज्ज-मद्य III, 3, 16; IV, 2, 10; IX,  
 9, 6.  
 मज्ज-मस्ज्, °मि III, 10, 12.  
 मज्जण-मार्जन or मज्जन ( bath ) V, 2, 3.  
 मज्जार-मार्जार V, 8, 13.  
 मज्झ-मध्य I, 5, 7; I, 6, 2.  
 मज्झ-मम II, 3, 19.  
 मज्झणण-मध्याह्न VIII, 11, 3; IX, 20, 20.  
 ( Hem. II, 84 ).  
 मज्झत्थ-मध्यस्थ III, 3, 15.  
 मज्झिम-मध्यम I, 5, 11; IV, 3, 6, IX,  
 20, 2.  
 मट्टिय-मृत्तिका IX, 9, 11 ( Hem. II, 29;  
 H. मट्टी ).

\*मडहुल्ल-लघु + उल्ल ( स्वार्थे ) III, 4, 12.

( D. VI, 117. लहुम्मि मडहं )

\*मडंब-पल्ली IX, 16, 2. ( see मविस. )

मण-मनः VI, 10, 12.

मणहर-मनोहर I, 6, 12 ( Hem. I, 156 ).

मणिगिय मनः + इज्जित II, 6, 10.

मणु-मनाक् IX, 8, 7.

मणुय-मनुज II, 2, 12; III, 2, 16; VII, 15, 9.

मणोज्ज-मनोज्ज IX, 21, 38.

मणोरम-मनोरमा, स्त्री, VIII, 12, 3.

मणोरहगार-मनोरथ + कार III, 13, 9.

मणोहरि-मनोहरी, स्त्री, III, 6, 2.

मणोहिराम-मनोभिराम I, 1, 10.

मण्णखेड-मान्यखेट, न. I, 1, 12.

मण्ण-मन, °ण्णंति II, 4, 5; °ण्णिवि III, 9, 16.

मण्णध, °य-मत I, 2, 7; I, 12, 7; VI, 3, 9.

मत्ता-मात्रा V, 2, 4; VI, 9, 5.

मत्थय-मस्तक II, 12, 8; IX, 18, 11 ( H. माथा ).

मद्दण-मर्दन III, 6, 12; IV, 7, 11; VIII, 3, 11.

मद्दल-मर्दल ( मुरज, वाद्यविशेष ) I, 18, 5; II, 14, 12; IV, 10, 8 ( D. VI, 119 com. M. मांदल ).

मय-मृत I, 17, 15,

मय-मृग V, 2, 10.

मय-मद VIII, 1, 9; IX, 7, 9.

मयं-मम VI, 13, 19.

मयउल्ल-मृगकुल I, 12, 10.

मयगल्ल-मद्दगल्ल ( गज ) II, 1, 3; III, 9, 17 ( Pai. 9 ).

मयच्छि-मृगाक्षी I, 17, 2; III, 9, 10.

मयण-मदन I, 15, 1; III, 6, 6.

मयणडहण-मदन + दहन ( शिव ) IX, 7, 4.

मयणमंजूस-मदनमञ्जूषा, स्त्री, IX, 1, 11.

मयणलील-मदनलीला, स्त्री, VIII, 12, 4.

मयणवियार-मदन + विदारक IV, 5, 14.

मयणावज्जिय-मदनावर्जित IX, 12, 6.

मयणाहि-मृगनाभि ( कस्तूरी ) VII, 5, 9.

मयणिज्झर-मद+निर्झर III, 9, 15.

मयणिम्मह-मद+निर्मथ IX, 15, 6.

मयपउर-मद+प्रउर VI, 2, 1.

मयमह-मद+मथन III, 10, 1.

मयर-मकर II, 7, 6.

मयरद्धय-मकरध्वज III, 3, 15; III, 15, 7.

मयरहर-मकर+गृह ( ससुद्ध ) I, 11, 4.

मयलंछण-मृग+लाञ्छन ( चन्द्र ) III, 12, 5; IV, 8, 8.

मयवाह-मृग+व्याध IX, 20, 15.

मयविंभलिका-मदविहलिका ( विद्यानाम ) VI, 6, 20.

मयंग-मातङ्ग VII, 5, 7.

मर-मृ, °इ II, 6, 5; °रु IV, 9, 9.

मरगय-मरकत ( मणि ) I, 6, 12; I, 14, 2.

\*मरट्ट-गर्व VII, 7, 6. ( D. VI, 120 ),

\*मल-मृद् °इ IV, 15, 1. ( Hem. IV, 126; H. मलना to rub )

मलयासुंदरि-स्त्री, VIII, 2, 4.

\*मलिय-मृदित IV, 10, 6; VIII, 15, 4.

मल्ल-माल्य IX, 20, 13 ( Pai. 350 )

मल्लय-मल्लक ( शराव ) I, 5, 8. ( D. VI, 145 )

मह-मह, काड्क्, °इ I, 10, 8. ( Hem. IV, 192. )

मह-मथ, °इ I, 10, 8; VIII, 7, 8.

महप्पवि-महादेवी V, 11, 12.

महग्गे-मम+अग्गे (?) VI, 13, 18.

महग्घ-महार्घ or महार्ह IV, 7, 6.

महग्घयर-महार्घ+तर I, 3, 14.

महण-मथन V, 10; 23.

महत्थ+महार्थ VI, 15, 3.

महरक्ख-महारक्ष, पु. VIII, 12, 2; VIII, 16, 10.



महंत-महत (मंत्रिन्) I, 3, 2; I, 16, 6. ( H. महन्त )

महंत-महत 1. 2, 2.

महाइय महात्मन् V, 12, 11 (भविस).

महावल-पु VI, 12, 4.

महाभीम-पु. VI, 12 2.

महारअ-मदीय V, 3, 13; VII, 6, 4.

( Hem. IV, 434; Mar. म्हारा H.

हमारा ).

महावाल-महाव्याल, पु IV, 1, 8, VIII, 3, 6; VIII, 10, 1.

महियर-महीचर VII, 14, 8.

महिवइ-महीपति I, 9, 6; I, 15, 1.

महिवीढ-मही+पीठ VIII, 2, 1.

महिस्-महिष I, 6, 11.

माहिसि-महिषी VII, 2, 8.

महिहरिंद-महीधर+इन्द्र I, 9, 6.

महीहर-महीधर VI, 2, 1.

महु-Acc.Dat. and Gen. Sing. of अस्मद्- I, 1, 10; I, 11, 11; I, 15, 11; I, 17, 3.

महु-मधु IV, 2, 10.

महुपाण-मधुपान IX, 8, 6.

महुमह-मधु+मथन ( विष्णु ) VII, 3, 9.

महुयर-मधुकर III, 7, 11.

महुयरोह-मधुकर+ओष VIII, 11, 5.

महुर-मथुरा, न. IV, 6, 4; IV, 15, 15; V, 6, 9.

महुरं-दक्षिण मथुरा, न. IX, 1, 2.

महुर-मधुर VI, 10, 12.

महुरक्कर-मधुर+अक्षर IV, 2, 5.

महुरण-मधुर IV, 9, 1.

महुलिह-मधुलिह IX, 15, 1.

महोवहि-महोदधि IX, 16, 3.

महोवहि-महोदधि, पु. I, 2, 3.

मंगि-स्त्री VIII, 12, 5.

मंट-सूक, टि. IV, 4, 2.

मंडउल्ल-मण्डप + उल्ल ( स्वार्थे ) III, 15, 11.

मंडलग-मण्डलाग्र ( आसि ) V, 13, 10.

मंडलिअ, °य-माण्डलिक III, 12, 10; VI, 8, 6; VII 4, 5.

मंडलीस-मण्डल + ईश I, 15, 7.

मंडव-मण्डप I, 6, 9.

मंडविअ-मण्डपित VII, 1, 15.

मंडिअ, °य-मण्डित 1, 5, 11; III, 5, 7;

III, 16, 3.

मंत-मन्त्र I, 8, 4; III, 1, 10; IX, 2, 5.

मंतीस-मन्त्रीश IX, 22, 2.

मंथिअ-मथित I, 4, 10; IV, 4, 2.

मंदाइणि-मन्दाकिनी, स्त्री, VIII, 12, 4.

मंदारय-मन्दारक ( पुष्पविशेष ) I, 10, 6.

मंदोयरि-मन्दोदरी, स्त्री, V, 7, 8.

मंधाय-मान्धातु, पु. V, 2, 15.

मा-particle I, 3, 10; V, 2, 7.

माउहर-मातृगृह II, 14, 11.

माणिक-माणिक्य I, 13, 10.

माणिय-मानित I, 6, 6; V, 7, 1.

माणुसत्त-मानुषत्व IX, 17, 45

माणंत-मान+अन्त IV, 12, 5.

\*माम-मातुल VII, 9, 1. ( D. VI, 112; 4. मामा.)

मायवप्प-मातृ+पितृ IX, 18, 17. ( see वप्प )

मायंद-माकन्द ( आम्र ) 1, 6, 12; II, 1, 9.

( Hem. II, 174; D. VI, 128 )

मार-तत्सम ( मदन ) III, 6, 13.

मारि-मारी ( a pestilence ) I, 16, 3.

मारेवअ-मृ+णिन् + तव्य III, 15, 4. ( Hem. IV, 438. )

मालइ-मालती, स्त्री, VIII, 12, 9.

मालिणि-मालिनी VIII, 12, 9.

मासुल्ल-मांस + उल्ल ( स्वार्थे ) VI, 2, 6.

माहअ-माधव ( विष्णु ) VIII, 4, 13; IX, 3, 8.

माहप्प-माहात्म्य IV, 9, 14. ( Hem. I, 33 )

मि-अपि I, 1, 7.

मिअ-मित IX, 25, 12.

मिग-मृग III, 3, 16.  
 मिगजंगल-मृग+मांस ( तत्सम ) IX, 9, 5.  
 मिगमार-मृग+मार IX, 8, 1.  
 मिच्चु-मृत्यु VI, 4, 9.  
 मिच्छादंसण-मिथ्यादर्शन IX, 5, 2.  
 मिच्छालिंगि-मिथ्या + लिङ्गि IX, 12, 8.  
 मित्त-मित्र III, 3, 15; VII, 11, 17.  
 \*मिरिक्क-मत्सरकर, टि. VII, 7, 3. ( विरिक्क-  
 पाटित D. VII, 64; see variant ).  
 मिलिय-मिलित I, 9, 5; I, 18, 9.  
 \*मिलिय-मुक्क ( रहित ) VI, 2, 5. ( मेल्ल-मुक्  
 Hem. IV, 91 ).  
 मिस-मिष IX, 9, 7.  
 मिहुण-मिथुन VI, 9, 4 ( Hem. I, 87 ).  
 मीणइ-मन्यते, or मिमीते (?) V, 9, 3.  
 मीमंस-मीमांसक IX, 10, 8.  
 मुअ, °य-मृत II. 1 9; VII, 11, 2.  
 मुअंत-मुअत् I, 9, 1; VII, 12, 8.  
 मुइंग-मृदङ्ग I, 5, 9; VIII, 7, 7.  
 मुक्क-मुक्क II, 12, 4; III, 6, 7; IV, 3, 5.  
 मुक्ख-मूर्ख VIII, 1, 7; IX, 22, 9.  
 मुक्खुज्जुय-मोक्ष + उद्यत VII, 14, 1.  
 मुग्ग-मुद्र ( कणविशेष ) V, 10, 2. ( Var. III,  
 1; H. मूंग ).  
 मुग्गर-मुद्गर V, 4, 3.  
 मुच्च-मुच्, °इ VII, 2, 6.  
 मुच्छ-मूर्च्छा VII, 7, 8.  
 मुच्छिय-मूर्च्छित VII, 1, 13.  
 मुज्झ-मुह, °इ III, 9, 11.  
 मुट्टि-मुट्टि VII, 7, 2.  
 मुणाल-मृणाल II, 1, 13.  
 मुणिमुत्त-मुनिगुत्त, पु. IX, 15, 10; IX,  
 16, 1.  
 मुणिज्ज-ज्ञा ( कर्मणि ) °इ III, 3, 7. ( Hem.  
 IV, 7 ).  
 मुणिणाह-मुनिनाथ VII, 3, 8.  
 मुणिय-ज्ञात VII, 1, 16. ( Hem. IV, 7 ).

मुत्ता-मुक्ता II, 8, 10.  
 मुत्ताहल-मुक्ताफल V, 11, 3.  
 मुद्ध-मुग्ध II, 3, 21; V, 2, 5.  
 मुद्धाई-मुग्धादेवी, स्त्री, I, 2, 1; I, 2, 5.  
 मुय-मृ °इ II, 4, 13.  
 मुय-मुच्, °इ IV, 12, 12; °हि, °सु. I, 3,  
 10; III, 3, 13; °यंति I, 6, 9; सुएवि abs  
 I, 5, 3.  
 \*मुसुमूर-भञ्ज, °इ, III, 15, 10. ( Hem.  
 IV, 106 ).  
 \*मुसुमूरण-भजन IV, 10, 15.  
 मुह-मुख, I, 10, 13; I, 13, 5.  
 मुहफेड-मुखस्फेट or °स्फोट VIII, 15, 8.  
 ( see. फेड ).  
 मुहरुह-मुखरुह ( दंत ) III, 15, 14.  
 मुहल-मुखर I, 10, 12; VI, 15, 10.  
 मुहवड-मुखपट I, 18, 8.  
 मुहविधण-मुख+वेधन IX, 25, 3.  
 मुहुर-मुखर VI, 15, 6.  
 मुहुल्ल-मुख+उल्ल ( स्तार्थे ) V, 9, 6.  
 मुंडिय-मुण्डित VII, 1, 15.  
 मूढत्तण-मूढत्व IV, 3, 3.  
 मेइणी-मेदिनी I, 15, 7; VI, 12, 9.  
 \*मेट्ट-हस्तिपक IV, 5, 5, ( मेंठ D. VI,  
 138 ).  
 मेणइ-मेनकी, स्त्री, VIII, 4, 8.  
 \*मेत्त-मात्र ( प्रत्यय ) I, 13, 3. ( Hem. I,  
 81 ).  
 \*मेर-मर्यादा I, 13, 3; IV, 2, 12, ( सीमा  
 D. VI, 113. M. मेर boundary ).  
 मेरअ-मदीय VII, 6, 2. ( H. मेरा ).  
 मेलवअ-मेलपक IX, 11, 3.  
 \*मेल्ल-मुच्, °हि III, 3, 12; °ल्लिवि, VI, 1, 2.  
 ( Hem. IV, 91 ).  
 \*मेल्लअ-मोचक IX, 1, 14.  
 \*मेल्लत-मुञ्जत III, 9, 8.  
 \*मेल्लवहुं-मोक्षम् V, 3, 2.

- \*मेलाव-मोचय्, °हि VIII, 13, 6.  
 \*मेलाविअ°य-मोचित III, 13, 14; VII, 15, 1.  
 मेलाविअ-मेलापित ( भावे ) III, 10, 14.  
 मेह-मेघ I, 5, 5.  
 मेहउर-मेघपुर, न. VIII, 7, 5.  
 मेहउल-मेघकुल I, 1, 12.  
 मेहलिय-मेखालिका II, 1, 4; II, 13 1.  
 मेहवाल-मेघमाला, स्त्री, VIII, 7, 6.  
 मेहवाहन-मेघवाहन, पु. VIII, 7, 5.  
 मेहवाह-same as मेहवाहन VIII, 8, 1.  
 मेहावि-मेधाविन् III, 1, 2.  
 \*मोकाळिअ-मोचित III, 17, 1; IV, 9, 3.  
 ( M. मोकलणें to release ).  
 मोक्ख-मोक्ष II, 3, 19; VII, 6, 6.  
 मोड-मोड् ( भञ्ज् ), °इति V, 5, 5; ( H. मोडना to twist ).  
 मोडण-मोटन III, 14, 7.  
 मोडंत-मोटयत् IV, 15, 6.  
 मोडिय-मोटित VII, 7, 4.  
 मोत्तिय-मौक्तिक I, 7, 7; V, 12, 8. ( H. मोती ).  
 मोत्तिओह-मौक्तिक+ओघ IX, 18, 3.  
 मोर-मयूर II, 1, 8. ( Hem. I, 171, com. H. मौर ).  
 मोरपिँळ-मयूरपिँळ V, 10, 20.  
 मोहंधार-मोह+अन्धकार IX, 4, 12.

य

- य-च III, 4, 5.  
 °यल-तल I, 11, 8.  
 याणिअ, °य-ज्ञात VII, 2, 4; VII, 8, 8; VIII, 15, 7.  
 याणेसि-जानासि IX, 17, 8. ( Hem. IV, 292 ).

र

- °रअ-रत II, 7, 3.  
 रइ-रति I, 15, 2.  
 रइ-रति, स्त्री, VIII, 12, 8.  
 रइदइय-रति+दयितृ VII, 4, 1.  
 रइपीई-रति+प्रीति III, 8, 2.  
 रइय-रचित III, 5, 1.  
 रइवइ-रतिपति V, 10, 13.  
 रइवइरि-रति+वैरिन् ( जिन ) VIII, 10, 2.  
 रई-रत्ता ( अनुरक्ता ) VI, 5, 8.  
 रउह-रौद्र II, 3, 18; IX 7, 7.  
 रउरव-रौरव ( नरक ) VI, 4, 14.  
 रक्ख-पु. VIII, 2, 12; VIII, 16, 10.  
 रक्खण-रक्षण VIII, 16, 12.  
 रक्खिय-रक्षित VII, 4, 4.  
 रक्खंकर-भस्मकर VIII, 16, 10. ( H. राख ashes ).  
 रज्ज-राज्य III, 14, 13.  
 रज्जगह-राज्य + ग्रह VI, 4, 7.  
 रज्जेसरि-राजेश्वरी V, 2, 12.  
 रणझणंत-onomatop. IX, 18, 4.  
 रणण-अरण्य VI, 16, 15; IX, 25, 11 ( Hem. I, 66 )  
 रत्त-रक्त I, 4, 5; V, 11, 13; VII, 2, 8.  
 रत्तत्तण-रक्तत्व III, 10, 7.  
 रत्तमाण-रक्तमान IX, 17, 10.  
 रत्ति-रात्रि IX, 2, 2.  
 रम्म-रम्य III, 6, 8.  
 रम्मय-रम्यक ( गहननाम ) V, 10, 15.  
 रय रजस् I, 11, 2; VII, 1, 9.  
 रय-रद V, 11, 1.  
 रयण-रत्न I, 3, 4; I, 12, 4.  
 रयणकोडि-( १ ) रदनकोटि ( २ ) रत्नकोटि III, 16, 2.  
 रयणत्तय-रत्नत्रय IV, 3, 6.  
 रयणमाल-रत्नमाला, स्त्री VII, 11, 1.

पंचसुयंधिणि-पञ्चसुयान्धिनी, स्त्री, III, 5, 4;  
III, 7, 16.  
पंचायार-पञ्च + आचार IV, 1, 14.  
पंचासव-पञ्च+आश्रव(tech.term;see Notes)  
IX, 24, 14.  
पंचुंबर-पञ्च + उदुम्बर IV, 2, 11.  
पंजलि-प्राञ्जलि V, 1, 14.  
पंडिअ-पण्डित III, 1, 4.  
पंडिराअ-पण्डिराज, पु. VIII, 2, 3.  
पंडीसर-पाण्डय + ईश्वर IX, 1, 3.  
पंडव-पाण्डव VIII, 15, 1.  
पंडुर-पाण्डुर I, 13, 10; VII, 1, 13.  
पंडसुय-पाण्डुसुत VIII, 15, 4.  
पंति-पङ्क्ति VII, 10, 5.  
पंथ-पथिन् II, 2, 1.  
पंथिय-पथिक I, 6, 9.  
\*पाइक्क-पदाति IV, 14, 5. (Hem. II, 138)  
पाअ-पाप VI, 5, 6; IX, 10, 8.  
पाउन्मड-पापोद्धट IX, 9, 4.  
पाउस-प्रावृष् IX, 3, 5. (Hem. I, 19; 31;  
131; M. पाउस rain.)  
पाड-पातय् °डंति V, 5, 5.  
पाडल-पाटल (हंस) VII, 11, 9. (D.  
VI, 46 ).  
पाडलिउत्त-पाटलिपुत्र, न. IV, 6, 5.  
पडिआ-पातित VII, 7, 12.  
पाढय-पाठक IX, 12, 7.  
पाण-प्राण I, 1, 7; III, 6, 7; VII, 11, 6.  
पाणपिय-प्राणप्रिया I, 18, 10.  
पाणिय, °अ-पानीय I, 6, 6; III, 8, 10;  
IX, 6, 1.  
पाणैस-प्राणेश VII, 11, 14.  
पाय-पाद V, 8, 11.  
पाय-पात IV, 9, 13.  
पायग्ग-पादाग्र III, 7, 9.  
पायड-प्रकट III, 5, 4.  
पायडिय-प्रकटित I, 1, 10.

पायपुट्टि-पाद+पृष्टि III, 4, 8.  
पायराअ-पाद+राग VI, 13, 19.  
पायार-प्राकार I, 7, 4; II, 11, 10.  
पारद्ध-प्रारब्ध III, 8, 4.  
पारद्धिअ-पापद्धि+क IV, 4, 3. ( Hem. I,  
235. H. M. पारधी )  
पारय-पारद (Mercury) VII, 9, 5.  
पारंभ-प्रारम्भ IX, 2, 5.  
पारंभिय-प्रारब्ध I. 16, 2.  
पारोह-प्ररोह I, 13, 7; VI, 15, 8.  
पालिद्धय-पालिध्वज IX, 23, 7.  
पाव-पाप II, 6, 17; IX, 9, 4.  
पाव-प्र+आप्, °इ IV, 2, 20.  
पावासिअ-प्रावासिक VIII, 2, 2.  
पाविट्ट-पापिष्ठ IV, 2 13; VII, 13, 5.  
पाविय-प्राप्त VII, 10, 7.  
पास-पाश I, 17, 12; III, 13, 10.  
पास-पार्श्व I, 10, 10; II, 1, 13; IX, 17, 6.  
पासाय-प्रासाद III, 1, 9.  
पासिअ-पाशित ( पाशेन वद्ध ) IX, 9, 9.  
पाहुड-प्राभृत ( उपायन ) I, 16, 4.  
पाहुणअ-प्राघूर्णक VII, 4, 12; VII, 8, 9.  
H. पाहुना guest ).  
पिअ, °य-प्रिय I, 10, 10; II, 1, 6; VI, 10,  
13.  
पिउ-पितृ II, 14, 11; VI, 17, 2; VIII,  
13, 1.  
पिउपुर-पितृ + पुर IV, 12, 11. ( Hem. I,  
134. )  
पिक्क-पक्क I, 6, 5; VI, 8, 10. ( Hem. I,  
47. )  
पिच्च-जल टि. V, 10, 22. ( Prob. from  
पिज-पेय, पिच्च-जल D VI, 46 ).  
पिच्छ-प्र+ईक्ष्, °च्छिषि I, 18, 1.  
पित्त-तत्सम. VII, 7, 7.  
पिय-पा (पिव्) °इ I, 7, 5; °एही IX, 17, 26.  
पियरचिहि-पितृविधि IX, 9, 7.

रिउ-रिपु I, 8, 1; I, 16, 7.  
 रिण-ऋण I, 8, 12; VII, 6, 10 ( Hem.  
 I, 141 )  
 रिद्धि-ऋद्धि I, 14, 10. ( Hem. I, 128 ).  
 रिया-ऋच् ( वेदपङ्क्ति ) VIII, 10, 6.  
 रिसि-ऋषि I, 5, 8, ( Hem. I, 141 )  
 रिसिपंति-ऋषि + पङ्क्ति ) IX, 2, 7.  
 \*रिच्छ-शुक, टि. I, 6, 12.  
 रुइ रुचि I, 14, 2; VI, 6, 22.  
 \*रुक्ख-वृक्ष I, 18, 7; IX, 22, 9. ( Hem.  
 II, 127; H. M. रुख )  
 रुच्च-रुच्, °इ III, 6, 14; IV, 6, 9; VII,  
 2, 16.  
 रुज्झ-रुष् ( कर्मणि ) °इ VI, 16, 17; IX, 9,  
 1. ( Hem. IV, 218 ).  
 रुट्ट-रुष्ट IV, 9, 11.  
 रुणरुण-onomatop. II, 9, 8.  
 रुण्ण-रुदित IV, 3, 13. ( Var. VIII, 62 ).  
 रुह-रुद्र II, 3, 18; IX, 6, 1.  
 रुप्पिणि-रुक्मिणी, स्त्री, VII, 11, 15. ( Hem.  
 II, 52 ).  
 रुय-रुद् °इ II, 4, 13.  
 रुहिर-रुधिर IV, 10, 5; VI, 14, 7.  
 रुहिरुल्ल-रुधिर+उल्ल ( स्वार्थे ) VI, 2, 6.  
 रुंजिय-रुत ( गुञ्जित ) V, 11, 2 ( Hem. IV, 57 ).  
 \*रुंद-विपुल, पूर्ण ( Sk. रुन्द्र ) I, 1, 7; III,  
 5, 10. ( D. VII, 14; Pai. 126; M. रुंद )  
 \*रुंभ-रुब्, °इ VI, 14, 5; °भिवि V, 2, 14;  
 VIII, 3, 2 ( Hem. IV, 218 )  
 \*रुई-अर्कद्रुम VII, 2, 4, ( रुवी VII, 9. M.  
 रुई, See notes ).  
 रुय-रुप I, 15, 10.  
 रुव-रुप I, 13, 8.  
 रुवालोयण-रुप+आलोकन IV, 5, 8.  
 रुस-रुष्, °हि 1V, 9, 5. ( Hem. IV, 236 ).  
 \*रुल्लण-प्रवाह (?) V, 4, 11; ( compare H.  
 रेलपेल )

रेवइ-रेवती, स्त्री, VIII, 12, 5.  
 \*रेह-राज् °इ I, 17, 8. ( Hem. IV, 100 ).  
 रोमंचिय-रोमाञ्चित III, 7, 15; V, 1, 12.  
 रोव-रुद् °इ II, 13, 2. ( Hem. IV, 226. )  
 रोवमाण-रुदत् IX, 18, 17.  
 रोस-रोष III, 17, 8; VII, 14, 3; IX, 7, 9.  
 रोसावउण्ण-रोष + अवपूर्ण V, 5, 6; VII, 5,  
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 रोह-रोधस् ( तट ) I, 13, 7. ( Pai. 312 ).

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 लइय-गृहीत I, 9, 5; III, 5, 2. ( D. VII,  
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 लउडीयर-लकुटी+कर VIII, 13, 4.  
 लक्ख-लक्ष्य् °इ III, 8, 7; °हि III, 3, 8.  
 लक्ख-लक्ष ( संख्या ) II, 2, 9. ( H. लाख ).  
 लक्खण-लक्षण I, 1, 6; III, 1, 13; VII,  
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 लक्खणकर-लक्ष्मण+कर III, 14, 5.  
 लक्खिय-लक्षित V, 6, 2.  
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 लग्गा-लग्न III, 6, 12.  
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 लच्छीमइ-लक्ष्मीवती, स्त्री, VI, 8, 7; IX, 2, 1.  
 लच्छीसर-लक्ष्मीश्वर ( विष्णु ) IX, 6, 1.  
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 लज्जिअ-लज्जित II, 5, 12.  
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 लट्टी, लाठी ).  
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 लय-लता III, 12, 14; V, 6, 13.  
 लयश्च-लात ( गृहीत ) VI, 7, 8.  
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 ललिय-ललित I, 7, 2; V, 6, 13.  
 \*लल्लक-रौद्र VII, 7, 1 (D.VII, 18; Pai.  
 109. H. ललकार a challenge, this  
 seems to suit better specially with  
 हक H. हांक. )  
 लवणणव-लवणार्णव I, 13, 3.  
 लवंत-लपत् II, 1, 10; VIII, 1, 4.  
 लविय-लपित VII, 13, 7.  
 लह-लभ्, लहिवि, लहेवि II, 6, 18; VIII, 15,  
 11. (Hem. I, 187 ).  
 लहु-लघु ( शीघ्रस् ) I, 9, 4; I, 18, 1; III,  
 6, 16. ( M. लौकर quickly ).  
 लहुआरी-लघु+तरा III, 6, 3. ( H. लहुरी )  
 लहुई-लष्ठी III, 6, 1.  
 लंकेस-लंका+ईश ( १ ) रावण ( २ ) चणक III.  
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 लंपड-लम्पट IX, 8, 7.  
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 to take ).  
 लायण-लावण्य I, 17, 11; II, 4, 10; IV,  
 10, 2.  
 लालाविंड-लाला+पिण्ड III, 16, 6.  
 ( मुखकाष्ठं लालापिंडी, टि. )  
 लित्त-लित IV, 4, 11; V, 11, 3.  
 लिप्प-लिम्प् °इ I, 10, 9. ( H. लीपना ).

लिवि-लिपि III, 1, 1.  
 लिह-लिख °हिवि VIII, 5, 10. ( Hem. I,  
 187; M. लिहणें ).  
 लिहाविय-लेखित I, 15, 14.  
 लिहिय-लिखित I, 11, 5; III, 1, 11.  
 लिंत-ला+श्चत् V, 7, 3.  
 लुद्ध-लुब्ध VII, 12, 4.  
 लुय-लन VII, 5, 12.  
 लूरण-लैदक IV, 10, 14. ( Hem. IV, 124;  
 prob. from लु. )  
 लेइ-see ला.  
 लेह-लेख VII, 11, 3; ( Hem. I, 187 ).  
 लेहार-लेखहार VII 10, 13.  
 लोअ-लोक II, 4, 9.  
 लोइय-लौकिक IV, 3, 3.  
 लोट्ट-लुट्, °इ VI, 14, 6; °इति V, 5, 5.  
 ( स्वप् acc. Hem IV, 146; H. लोटना )  
 लोट्ट-लुटित VII, 7, 6.  
 लोट्टिय-लुटित III, 16, 6. ( लोट्टिअ-उपविष्ट,  
 D. VII, 25 )  
 \*लोण-घृत I, 18, 3. ( M. लोणी butter. )  
 लोणसायर-लवणसागर VI, 16, 7.  
 लोय-लोक I, 3, 6.  
 लोयण-लोचन I, 7, 1; II, 13, 6; VII,  
 1, 9.  
 लोयवाल-लोकपाल VIII, 14, 12.  
 लोह-लोभ III, 3, 14; IV, 2, 8.  
 लोहिय-लोहित V, 4, 11; VII, 7, 7.  
 ल्हस-हस्, °इ II, 4, 8; VI, 4, 4. ( लंस  
 acc. Hem. IV, 197 ).  
 ल्हसिअ-हसित II, 8, 1.  
 लिहक-नि+ली, °इ I, 7, 2; °उ VI, 4, 9;  
 °क्किवि III, 17, 10. ( Hem IV, 55 ).  
 लज्ज, टि. H. लुकना to hide )  
 लिहकविअ-नि+ली+णिच्+ क्त II, 1, 5.  
 लिहकाव-नि+ली+णिच्, °इ III, 8, 5.

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 °वइ-पति I, 3, 7; III, 11, 10.  
 वइकंठ-वैकुण्ठ ( उपेन्द्र ) VII, 12, 7  
 ( वइकुंठ Pai, 21 )  
 वइतंडिअ-वैतण्डिक IX, 11, 6.  
 वइयर-व्यतिकर ( वृत्तान्त ) III, 5, 14; V,  
 6, 11; VI, 7, 14.  
 वइयायरण-वैयाकरण IX, 2, 9.  
 वइरंत-वैर+अन्त IV, 12, 4.  
 वइरि, °य-वैरिन् I, 4, 2; VII, 5, 9.  
 वइवस-वैवस्वत ( यम ) I, 14, 6; VI, 4, 5.  
 वइस्-वैश्य V, 10, 14.  
 वक्खाण-वि+आ+ख्या, °इ III, 1, 16; IX,  
 5, 11.  
 वक्खाणिय-व्याख्यात VI, 8, 11.  
 वग्ग-वल्ग, °इ I, 17, 7; VII, 1, 6.  
 वग्ग-वर्ग III, 2, 7; VIII, 11, 4; IX,  
 19, 7.  
 वग्घ-व्याघ्र VI, 8, 9; IX, 23, 1.  
 वच्च-व्रज् °इ I, 10, 9; VII, 6, 1; IX, 6, 9.  
 ( Hem. IV, 225 ).  
 वच्चंत-व्रजत् VII, 1, 10.  
 वच्छ-वक्षस् IV, 1, 9.  
 वच्छ-वत्स IX, 9, 2.  
 वच्छ-वत्स, दे. VII, 11, 5.  
 वच्छर-वत्सर VI, 2, 7.  
 वच्छल्ल-वात्सल्य IX, 12, 9.  
 वज्ज-वाद्य III, 1, 7; III, 6, 4; V, 9, 3.  
 वज्ज-वज्र VII, 7, 2.  
 वज्ज-वादय् ( कर्मणि ) °ज्जति II, 2, 8.  
 वज्ज-वर्जय् °इ VI, 10, 13.  
 वज्जकवाड-वज्रकपाट II, 8, 2.  
 वज्जकंठ-वज्रकंठ, पु. VII, 15, 2.

\*वज्जर-कथ् °इ II, 1, 11; VI, 10, 8.  
 ( Hem. IV, 2 )  
 \*वज्जारिअ-कथित III, 8, 17; VI, 7, 4; VI,  
 17, 4.  
 वज्जंत-वाद्यमान IX, 22, 6.  
 वज्जिअ-वर्जित I, 1, 1; II, 5, 12; VI, 5, 5.  
 वज्जिअ-वादित III, 12, 4.  
 वज्जोयरि-वज्रोदरी, स्त्री. VII, 11, 14.  
 वट्ट-वृत् °इ VI, 11, 2; VII, 6, 10; IX,  
 11, 3.  
 वट्टुल-वर्तुल III, 4, 8.  
 वड-वट VI, 15, 8.  
 वडण-पतन I, 11, 6.  
 वडविडवि वट+विटपिन् VIII, 9, 4.  
 वडंचल-पटाच्चल VII, 10, 6.  
 वड्डु-वृध् °उ VII, 6, 2 ( H. हाथ वडना ).  
 वड्डंत-वर्धमान I, 10, 8.  
 वाड्डिमअ-वृद्धिमत् ( दीर्घकालम्, टि.) VIII, 9, 7.  
 वाड्डिय-वर्धित IV, 9, 13; V, 1, 9; VII, 1, 9.  
 वण-व्रण III, 10, 4; IV, 10, 5; VII, 6, 2.  
 वणमाला-वनमाला, स्त्री, VI, 8, 7.  
 वणराअ-वनराज, पु. VI, 8, 6; VI, 12, 5.  
 वणराइ-वनराजि IX, 15, 1.  
 वाणि-वणिक् I, 17, 2; 1, 14, 10; IX, 15, 5.  
 वाणिय-व्रणित I, 7, 3.  
 वाणिवर-वणिग्+वर I, 16, 6.  
 वणीस-वणिग्+ईश IX, 17, 11.  
 वण्ण-वर्ण ( colour ) I, 7, 8; V, 10, 2;  
 VIII, 1, 12.  
 वण्ण-वर्ण ( चतुराश्रम ) I, 8, 3.  
 वण्ण-वर्णय् °ण्णत्तु I, 5, 4.  
 वण्णंत-वर्णयत् V, 7, 9.  
 वाणिअ-वर्णित I, 4, 11.  
 वाणिज्ज-वर्णय् ( कर्मणि ) °इ I, 17, 6; II, 13,  
 8; III, 2, 9; V, 7, 9.  
 वाणिय-( 1 ) वर्णा ( 2 ) पत्रिका, ( 3 ) वर्णिता,  
 II, 5, 6, 7.

°वत्त-पत्र I, 10, 4; VIII, 15, 10.  
 वत्त-वक्त्र I, 10, 4; IV, 12, 8.  
 वत्त-वृत्त ( वार्ता ) VII, 3, 6.  
 वत्थ-वन्न III, 8, 15; III, 11, 11; VI,  
 9, 2.  
 वत्थावहार-वत्थापहार VII, 10, 5.  
 वद्दल-वार्दल ( मेघ ) IX, 25, 5. ( दुर्दिन D.  
 VII, 35; H. M. वादल or वादल ).  
 \*वमाल-तुमुल VII, 7, 11, ( वमाल D. VI,  
 90. वमाल-कलकल Pai. 47, मेलापक or  
 कोलाहल टि. )  
 वम्म-वर्मन् III, 15, 10.  
 वम्मह-मन्मथ I, 7, 3; III, 4, 17 ( Hem.  
 I, 242; II, 61. )  
 वम्महवेय-मन्मथ+वेग VIII, 10, 9.  
 वम्मुल्लूरण-वर्मन्+ऐदक VII, 14, 4, ( मर्मवेधक  
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 वय-वक I, 6, 6.  
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 वयल्लाय-व्रतल्लाय ( °शोभ ) IX, 20, 3.  
 वयण-वदन I, 1, 9; V, 2, 10.  
 वयण-वचन I, 5, 1; I, 13, 1; VI, 5, 4.  
 वयणराभ-वदन+राग VIII, 16, 9.  
 वयहल-व्रत+फल IV, 5, 1.  
 वयंसी-वयस्या II, 2, 14; VIII, 4, 12.  
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 वरइत्त-वरित् ( पति ) I, 17, 1; IV, 8, 6;  
 VIII, 4, 5, ( आभिनववर; D. VII, 44. )  
 वरण-वारण VI, 3, 6.  
 वरपत्त-वर+पात्र IX, 20, 19.  
 वराभ, °य-वराक VI, 13, 18; VII, 15, 9;  
 IX, 9, 12.  
 वराडी-वराटिका III, 13, 3.  
 वरिड्ड-वरिष्ठ I, 13, 4.  
 वरिस-वर्ष ( देश ) IX, 15, 4.

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( lengthened for metre )

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वलकस-वलक्ष ( धवल ) VI, 13, 7. ( Pai. 164 )

वलग्ग-अवलग्ग VI, 13, 12.

वल्लिय-वलित ( चलिय ); वलयस् वा III, 12, 10.

वल्लोइय-अवल्लोकित IX, 18, 21.

वल्लहराय-वल्लभराज पु. I, 3, 2.

वल्लीहर-वल्लीगृह I, 7, 2.

\*वल्लूरिया-मांसपेशी शुष्कमांस टि. III, 3, 2.

( वल्लूर-गहन, क्षेत्र etc D. VII, 86; Pai.

353; वल्लरी, विल्ली-केश D. VII, 32;

वल्लरी-लता Pai. 346. )

ववहार-व्यवहार III, 3, 6; VI, 11, 11.

वसण-व्यसन I, 3, 9, I, 8, 7; VII, 5, 9.

वसंगभ-वर्ष+गत III, 14, 10.

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वसुमइ-°ती ( पृथ्वी ) I, 14, 2.

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वसुंधरि-वसुंधरा, स्त्री, VI, 11, 5.

°वह-°पथ III, 17, 6; VI, 1, 3.

°वह-वध VI, 1, 3.

वह-वध् ( हन् ) °हेष्णिणु VII, 15, 3.

वहिज्ज-वध् ( कर्मणि ) °इ III, 2, 10.

वहु-वधू I, 3, 5; I, 16, 8.

वंकइ-वकयति II, 14, 10.

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वंच-वञ्च् °इ VI, 14, 4.

वंचिय-वञ्चित II, 6, 20.

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 वंद-वन्द, °दिवि I, 12, 1; II, 3, 21.  
 वंद-वन्द्य II, 11, 1.  
 वंदिजा-वन्द ( कर्मणि ) °इ IV, 3, 11.  
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 विज्जासाहण-विद्या + साधन III, 1, 12.  
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 विज्जुप्पह-विद्युत्प्रभा, स्त्री, VIII, 12, 3.  
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H. विटाल. M. विटाल. )  
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VII, 65; Pai. 38 ).  
विडवि-विटपिन् I, 11, 5.  
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विदिण्ण-विदत्त I, 3, 7, ( See दिण्ण )

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विच्चमन्त-विभ्रम+अन्त I, 10, 10.  
\*विच्चाडिय-अपमानित, ताडित, टि. III, 11,  
13. ( विष्फाडिय-नाशित D. VII, 70. M.  
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वियड-विकट IV, 1, 9; VII, 10, 4.  
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VIII, 7, 3.  
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वियलिअ, °य-विगलित II, 12, 2; III, 1,  
1; III, 17, 6; IV, 2, 1.  
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वियस-वि+कस् °सिवि I, 5, 2.  
वियसंत विकसत I, 10, 1.  
वियंभ-वि+जृम्भ °इ IV, 14, 14.  
वियंभिय-विजृम्भित II, 5, 9; VII, 8, 9.  
वियाणिय-विज्ञात IX, 6, 2; IX, 18, 10.  
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 विरइज्ज-वि+रच् (विधिलिङ्) °इ III, 2, 14.  
 विरयण-विरचना III, 1, 10.  
 विराइय-विराजित VI, 8, 5.  
 \*विरेह-वि+राज् °इ I, 10, 5 (Hem. IV, 100).  
 \*विलआ, °या-वनिता II, 2, 9; VI, 7, 1;  
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 विलग्ग-विलग्न I, 15, 6.  
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 विसज्जिय-विसर्जित II, 14, 9; VII, 11, 3.  
 \*विसट्ट-दलन VII, 7, 6. (Hem. IV, 176;  
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 विसंतुलिय-विसंस्थुलित (विहल) II, 13, 1.  
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 विसाय-विपाद II, 3, 2; IV, 4, 2.  
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 °विह-°विध III, 12, 6; IX, 13, 2.  
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 3, 5.  
 विहट्टिय-विघटित III, 16, 6.  
 विहड-वि+घट् °डिवि I, 18, 3; °डेसइ II, 8, 2.  
 विहडिय-विघटित III, 14, 8; VII, 7, 4.  
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 विहल-विफल VII, 15, 6, (विहल Hem.  
 II, 58; Var. III, 47.)  
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 विहाण-विधान III, 1, 9; VII, 10, 10; IX,  
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 विहुर-विधुर (दुःख) I, 11, 3; V, 10, 8.  
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 विहूसिअ-विभूषित VI, 14, 8.  
 विहोडण-विस्फोटन III, 14, 7. (ताडन, Hem.  
 IV, 27.)  
 विंजणय-व्यञ्जन+क VI, 9, 7.  
 विंद-वृन्द II, 5, 6; III, 1, 8.  
 विंध-व्यध्, °धंति V, 5, 2.  
 विंभल-विहल IV, 10, 8; (विंभल Hem.  
 II, 58.)  
 विंभिय-विस्मित VI, 7, 13; (विंभअ-विस्मय  
 Hem. II, 74; Var. III, 32.)  
 °वीढ-पीठ IV, 10, 6; VIII, 2, 1.  
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 वीसासुहिया-विधासं सुखं ( हितं ) च करोतीति, टि. विद्यानाम VI,, 6, 23.  
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 वुड्ड-वृद्ध III, 2, 3; (Hem. I, 131).  
 वुड्डत्तण-वृद्धत्व IX, 10, 5.  
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 वेअ-वेद IX, 8, 8.  
 वेइअ-वैदिक IV, 3, 3.  
 वेढ-वेष्ट °द्विवि VIII, 1, 8 (Hem. IV, 221)  
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 वेयाल-वेताल IV, 10, 8; VI, 7, 6.  
 वेरि-वैरिन् VI, 16, 3.  
 \*वेल्लहल-कोमल विलासिन् वा II, 4, 1; VI, 15, 2; ( Hem. VII, 96 ).  
 वेळि-वल्ली I, 15, 2.  
 वेव-वेप् °इ V, 1, 12.  
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 वेस-वेश्या III, 7, 9.  
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 सच्छ-स्वच्छ III, 4, 4.  
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 सज्जाण-सद्+घ्यान ( स्वाध्याय, टि. ) IX, 20, 10,  
 \* सज्जुट्ट स+अलीक VI, 13, 15 ( see-सुट्ट. )  
 सट्ट-शाठ्य I, 5, 3.

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 सत्तच्चि-सत्तार्चिः ( आभि ) IV, 9, 12.  
 सत्तभउम-सत्त+भौम III, 1, 9.  
 सत्ति-शक्ति I, 8, 2; III, 3, 11; IX, 2, 3.  
 सत्तु-शत्रु III, 3, 15; VI, 12, 14; IX,  
 25, 12.  
 सत्थ-शास्त्र III, 1, 6; III, 1, 16; III, 2,  
 3; VII, 2, 4; IX, 12, 6.  
 सत्थ-( 1 ) शास्त्र (2) शास्त्र VII, 6, 5.  
 सत्थ-शास्त्र VIII, 14, 7.  
 सदिट्ठी-सदृष्टि ( सम्यग्दृष्टि ) IX, 12, 9.  
 सह-शब्द II, 1, 10; VI, 2, 10, IX, 8, 8.  
 सहवियार-शब्दविचार VII, 1, 7.  
 सहिय-शाब्दित VI, 12, 8.  
 सधअ-स+ध्वज III, 16, 4.  
 सपसाअ-स+प्रसाद III, 13, 7.  
 सप्प-सर्प II, 3, 15.  
 सप्पुरिस-सत्पुरुष VIII, 9, 1. ( Hem. I,  
 111. )  
 सबरी-शवरी V, 11, 14.  
 सवंधण-स्व+वन्धन VII, 1, 18.

समोअ-स्व+भोग IX, 17, 34.  
 सम-शम I, 11, 8; IX, 21, 43.  
 सम-श्रम III 14, 4.  
 समग्घविअ-सम्+अर्घित V, 2, 4. ( अग्घ-रा .  
 Hem. IV, 100. )  
 समच्च-सम्+अर्च् °च्चि IX, 21, 3.  
 समाज्जिअ-समार्जित IX, 12, 11.  
 समण-श्रमण VI, 3, 10.  
 समत्ति-समाप्ति I, 16, 2; IX, 3, 6.  
 समप्प-सम्+अर्पय् °मि III, 7, 13; °इ V, 1,  
 11.  
 समर-शवर V, 10, 20; V, 13, 6.  
 समरि-शवरी V, 13, 6.  
 समलहण-संवाहन IX, 20, 13.  
 समंजस-समञ्जस I, 3, 13.  
 समंति-स्व+मन्त्रिन् IV, 1, 5.  
 समायअ-समागत III, 9, 5.  
 समायारिअ-समाचरित II, 8, 9.  
 समासिअ-समाश्रित IX, 6, 3; IX, 12, 11,  
 समाहि-समाधि II, 3, 20; IX, 4, 84.  
 समिइ-समिति ( see notes ) IX, 4, 8.  
 समिदि-समिति I, 12, 3.  
 समिद्ध-समृद्ध IV, 4, 6.  
 समिद्धि-समृद्धि IX, 3, 5.  
 समिअ-शमित I, 8 1; I, 11, 6.  
 समीरिअ-समीरित III, 5, 15.  
 समुज्जव-समुद्यम III, 2, 1.  
 समुज्जोयं-समुद्योत VI, 13, 17.  
 समुट्ठिअ-समुत्थित III, 16, 9; V 12, 13.  
 समुत्तिपएस-स्वमुक्ति+प्रदेश IX, 17, 40.  
 समुद्ध-सम्+ऊर्ध्व IX, 21, 5.  
 समुह-स्व+मुख समूह वा II, 10, 2.  
 सम्मइ-सन्मति I, 8, 13.  
 सम्मग-सन्मार्ग IX, 20, 2.  
 सम्मत्त-सम्यक्त्व IV, 3, 4; IX, 2, 7.  
 सम्माइट्ठि-सम्यग्दृष्टि IV, 3, 4.  
 सम्माइय-समायात VI, 2, 3. ( H. मन में समाना ).

सम्माण सम्+मान् ० णिवि I, 15, 1.  
 सम्माणिय-सम्मानित VI, 8, 12.  
 सय, ०अ-शत I, 6, 6; I, 13, 4; V, 11, 7.  
 सयज्ज-स्व + कार्य IV, 5, 13.  
 सयज्जयर-स्वकार्य + कर II, 4, 13.  
 सयण-शयन II, 14, 10; V, 13, 10.  
 सयण-स्वजन VIII, 12, 2.  
 सयणत्तण-सुजनत्व VIII, 13, 10.  
 सयमह-शतमख ( इन्द्र ) I, 14, 3.  
 सयर-स्व + पर V, 4, 17.  
 सयवत्त-शतपत्र IV, 8, 16; IV, 12, 8.  
 सयसूलिणिया-शतशूलनिका ( विद्यानाम ) VI, 6, 8.  
 सया-सदा II, 3, 12.  
 सयासिअ-सदासिअ IX, 6, 3.  
 सर-शर I, 7, 3; III, 6, 13; VII, 6, 11.  
 सर-स्वर III, 6, 4.  
 सर-स्व ०इ I, 10, 2; I, 11, 2; ०बु VII, 13, 7; ०रिवि VII, 6, 7.  
 सर-स्मर ( काम ) I, 17, 15; VI, 16, 11; VIII, 3, 4.  
 सरउयय-स्वरोदय III, 1, 9.  
 सरण-शरण I, 11, 1; V, 3, 4.  
 सरणाइय-शरणागत VIII, 13, 10.  
 सरघणु-स्मर + घनुः II, 9, 8.  
 सरयण-स + रत्न VIII, 3, 8.  
 सरवण-स्मर (or शर) + वृण IV, 5, 11.  
 सरसासाहिअ-स्मरलक्ष्म्याः साधकः टि. IX, 1, 8.  
 सरसुत्तियार-सरस + उक्ति + कार IV, 9, 10.  
 सरसुच्छु-सरस + इक्षु VIII, 6, 1.  
 सरहस-स + रभस IX, 19, 1.  
 सरंत-सरत् VII, 2, 5.  
 सराइय-सरागा IX, 19, 12.  
 सरासइ-सरस्वती I, 3, 5.  
 सरासइ-सरस्वती, स्त्री, VIII, 12, 6.  
 सरि-सरित् V, 4, 16.  
 सरिद्धि-स्व + कृद्धि VI, 13, 9.

सरिस-सदृश VI, 3, 9.  
 सलक्खण-सद्+लक्षण III, 13, 10.  
 सलसलंति-onomatop. IV, 15, 5.  
 सलहिज्ज-छाष् ( कर्मणि ) ० इ VIII, 6, 5 ( Hem. IV, 88 ).  
 सलिलजाण-सलिलयान I, 15, 6.  
 सल्ल-शल्य I, 12, 4.  
 सल्लइ-शलकी ( see notes ) VII, 2, 5.  
 सल्लइ-शलयायते VII, 2, 5.  
 सल्लि-शलकी II, 1, 4.  
 सल्लिय-शल्यित III, 6, 7.  
 सवडंमुहु-अभिमुख ( संमुख ) V, 8, 9; VIII, 8, 1. ( D. VIII, 21 ).  
 सवण-श्रवण ( कर्ण ) III, 17, 3.  
 सवणणभोयण-सर्वान्नभोजन III, 7, 1 ( सर्वर्ण दालियुक्त भोजन, टि. ).  
 सवत्ति-सपत्नी II, 2, 14; III, 8, 16. ( H. सौत )  
 सवर-शवर VI, 8, 1.  
 सवाल-खपालक आत्मरक्षक, टि. IV, 15, 14.  
 सवियप्प-स+विकल्प III, 1, 11.  
 सवीअ-स+वीज IX, 21, 7.  
 सव्वत्थ-सर्व+अर्थ IX, 7, 7.  
 सव्वाहरत्त-सर्व+अधरत्व IV, 5, 4.  
 सव्वोसहिया-सर्वौषधिका ( विद्यानाम ) VI, 6, 23.  
 सस-त्वस III, 6, 3; V, 3, 13; VII, 4, 5.  
 ससयण-श्वश्रू+जन VI, 12, 7.  
 ससयण-स+स्वजन VII, 10, 12.  
 सससुअ-स्वस+सुत VII, 9, 2.  
 ससहर-शशधर I, 3, 3; VI, 10, 6.  
 ससहरमुहिय-शशधरमुखी VI, 1, 9.  
 ससहाव-स्व+स्वभाव VI, 5, 6.  
 ससामि-स्व+स्वामिन् VIII, 5, 3.  
 ससालणय-( सव्यजनं, शालवृक्षसहितं शशक-जीववन्धनयुक्तं वा, टि. ) VI, 9, 4. ( सालणअ some kind of dish; see भविस VI, 23, 3. )  
 ससि-शशिन् I, 17, 11.

ससियर-शशि+कर VIII, 1, 10.  
 ससुर-(1) श्वसुर (2) स+सुर VI, 15, 4.  
 \*सह-राज् ° इ I, 10, 7 ( Hem IV, 100).  
 सह-सह् ° हिवि II, 6, 18.  
 सहल-सफल VII, 14, 4.  
 सहस-सहसा III, 9, 1; VII, 1, 3.  
 सहस-सहस्र III, 17, 7.  
 सहसारग-सहसार ( 16th heaven ) + अग्र  
 IV, 5, 2.  
 सहंत-सहमान II, 13, 4.  
 सहाथ-स्वभाव I, 5, 5; III, 11, 3.  
 सहास-सहस्र II, 2, 2; VIII, 5, 12.  
 सहि-सखिन् VI, 12, 11.  
 सहिणाण-स or स्व+अभिज्ञान VI, 8, 11.  
 सहियसहिय-सखि+सहित III, 5, 5.  
 सहियत्तण-स्व+हितत्व III, 11, 3.  
 सहुं-सह II, 1, 2; III, 8, 3.  
 सहेज्जअ-सहायक VII, 15, 8.  
 संक°का-शंका IV, 3, 4; IX, 12, 10.  
 संकड-संकट VII, 3, 11.  
 संकंति-संकान्ति IX, 2, 6.  
 संकमिअ-संकान्त II, 8, 10.  
 संकास-संकाश I, 5, 8.  
 संकिण्ण-संकीर्ण III, 4, 14.  
 संकोयण-संकोचन IX, 25, 3.  
 संख-शंख III, 1, 7.  
 संखपुरिस-सांख्य+पुरुष IX, 10, 9.  
 संखलिया-शंखलिका VI, 6, 19.  
 संखोहण-संक्षोभण III, 1, 12.  
 संखोहाणिका-संक्षोभणिका ( विद्यानाम ) VI, 6,  
 11.  
 संगय-संगत III, 4, 14; IX, 12, 4.  
 संघट्टिय-संघट्टित III, 16, 7.  
 संघर-सम्+ह ° इ IX, 6, 6.  
 संघाय-संघात VII, 2, 7.  
 संघारिअ-संहारित VII, 2, 15.  
 संचिज्जमान-संचायमान I, 1, 8.

संनूर-सम+चूर्णय् ° इ VI, 14, 6.  
 संचेवअ-संचेतव्य III, 2, 12.  
 संजाय-संजात VI, 15, 8.  
 संजुत्त-संयुक्त III, 6, 4.  
 संजोइय-संयोजित II, 14, 5; V, 9, 11; VI,  
 9, 2.  
 संजोय-संयोग I, 12, 8.  
 संझा-संध्या VI, 9, 7.  
 संझाराअ-संध्याराग VI, 4, 8  
 संठाण-संस्थान IX, 11, 9.  
 संठिअ, °य-संस्थित I, 6, 1; IV, 1, 14; VIII,  
 8, 9  
 संड षण्ड ( वृन्द ) VII, 7, 4.  
 संत-सत् I, 2, 2.  
 संत-शान्त I, 10, 11.  
 संताण-संतान IX, 11, 10.  
 संतय-संतत VIII, 7, 1.  
 संतावण-संतापन III, 14, 8.  
 संतावणिया-संतापनिका ( विद्यानाम ) VI, 6, 9.  
 संताविर-सम्+तापय्+इर ( ताच्छील्ये ) VIII, 3, 5.  
 संति-शान्ति, स्त्री, VIII 12, 5.  
 संतिकसाय-शान्त + कषाय, IX, 12, 3.  
 संतोसिज्ज-सम् + तोषय् ( विधिलिङ्. ) ° इ III,  
 3, 10.  
 संथविय-संस्थापित V, 1, 4.  
 संथारसेज्जा-संस्तर or सस्तर + शय्या ( a bed  
 of leaves ) IX, 20, 10. ( सत्थर Hem.  
 IV, 356. ex. सत्थरअ Pai. 402).  
 संथुअ-संस्तुत VI, 3, 4.  
 संदण-स्यन्दन II, 6, 2; IV, 7, 11.  
 संदाण-सम् + दान् ° हि III, 10, 5.  
 संदाणिअ संदानित ( वद्ध ) VII, 3, 11.  
 संपइ-सम्प्रति VI, 12, 3; VIII, 6, 4.  
 संपज्ज-सम् + पद् ° इ III, 2, 8.  
 संपत्त-सम्प्राप्त VIII, 9, 10.  
 संपाइअ-सम्पादित V, 8, 8.  
 संपोसहोवास-सम् + प्रोषथोपवास IX, 20, 3.

संवाहण-संवाहक or सम्वाधक III, 15, 9.  
 संवोह-सम् + वोध् <sup>०</sup>हि वि VII, 9, 9.  
 संवोहणिया-सम्बोधनिका (विद्यानाम) VI, 6, 13.  
 संवोहिय-सम्बोधित VI, 5, 4.  
 संभर-सम् + भृ <sup>०</sup>रि वि III, 15, 2.  
 संभरिअ-सम्भृत I, 9, 11.  
 संभव-सम् + भू <sup>०</sup>उ II, 4, 1.  
 \*संभेड-सम् + आक्रमण (संघट्ट) IV, 14, 12.  
 (See भिड, M. भेडी-competition. भेड-  
 भीरु, D. VI, 107, does not suit here).  
 संसुहिय-संसुखी VI, 1, 9.  
 संमाण-सम् + मान् <sup>०</sup>इ III, 7, 14.  
 संवेयाइय-संवेग + आदिक IX, 12, 5.  
 संवर-तत्सम I, 12, 9.  
 संवरिय-संघृत VI, 9, 5.  
 संस-संस् <sup>०</sup>सि वि VII, 10, 5.  
 संसग्ग-संसर्ग V, 11, 9.  
 साउ-(१) स्वादु, (२) स्व + आयुः VI, 9, 6.  
 साउ-(१) स्वादु (२) लक्ष्मी, टि. VII, 6, 12.  
 साड-शाट V, 11, 5.  
 साडी-शाटी VII, 13, 3, (गजपल्याण, टि. ).  
 साम-शम IX, 2, 5.  
 साम-श्याम VII, 4, 6.  
 सामत्थ-सामर्थ्य IX, 14, 4.  
 सामंगि-श्यामाङ्गी, स्त्री. VIII, 12, 5.  
 सामाइअ-सामायिक IV, 2, 15.  
 सामि-त्वामिन् II, 3, 19; V, 6, 3; VII,  
 6, 10.  
 सामिसाल-त्वामिन् I, 15, 5. (prob. स्व मि +  
 सार ( श्रेष्ठ ) ).  
 साय-स्वाद IV, 2, 11.  
 सायत्त-सपत्नी III, 9, 9; ( H. सौत ).  
 सायर-सागर I, 4, 11.  
 सायरदत्त-सागरदत्त, पु. V, 10, 7.  
 सायार-स + आचार VI, 2, 7.  
 सारअ-सारक ( भ्रामक ) VIII, 10, 8.  
 सारि-( The moving piece in the game

of चौपड. H. सारी देना to move the  
 piece ).  
 सारिच्छ-सादृश्य III, 8, 7.  
 सालि-शालि I, 6, 5.  
 सावय-श्रावक ( Jain layman ) I, 12, 6;  
 VI, 3, 6.  
 सावित्ति-सावित्री, स्त्री. VIII, 12, 5.  
 सास-श्यास III, 6, 9; VIII, 11, 5.  
 सास-शस्य (धान्य) VI, 11, 5; IX, 3, 5.  
 सासय-शाश्वत IX, 11, 11.  
 सासाणिल-श्यास+अनिल VI, 4, 3.  
 सासुरय-श्वसुर+क IV, 8, 14.  
 साह-शाखा IX, 3, 7.  
 साह-साध् <sup>०</sup> हेष्णिणु IV, 1 1.  
 साहअ-साधक IX, 3, 2.  
 साहण-साधन III, 1, 12; V, 1, 5; VII,  
 1, 10.  
 साहंमिय-सह+धर्मिन् IX, 12, 9.  
 साहामय-शाखामृग VII, 1, 12.  
 साहारअ सहकार ( आम्र ) III, 6, 13.  
 साहारिअ-सवारित VII, 9, 3, (see Notes).  
 साहिअ-साधित III, 17, 13.  
 \* साहिअ-कथित VII, 3, 5, (Hem IV, 2).  
 साहिज्ज-साध् ( कर्मणि ) <sup>०</sup> इ III 2, 13;  
 IX, 5, 4.  
 साहिज्ज-साहाय्य VII, 4, 10.  
 साहिमाण-स+अभिमान IV, 11, 3.  
 साहु-साधु III, 2, 10.  
 साहुक्कारिअ-साधुकारित VII, 9, 3.  
 साहुपसंस-साधु+प्रशंसा VI, 3, 11.  
 सिअ-शिव IX, 6, 2.  
 सिक्ख-शिक्ष् <sup>०</sup> इ III, 1, 2; <sup>०</sup> हुं V, 8, 2;  
<sup>०</sup> क्खावइ-I, 10, 6.  
 सिक्ख-शिक्षा VII, 13, 6.  
 सिक्खिअ-शिक्षित VII, 6, 5; VIII, 1, 5.  
 सिग्घ-शीघ्र IX, 17, 37.  
 सिद्ध-सिध् <sup>०</sup> इ III, 2, 6. (Hem. IV, 217.)



सिद्ध-शिष्ट I, 5, 8; VII, 3, 8; IX, 10, 8.

सिद्ध-सृष्ट VIII, 14, 1.

सिगिद्ध-सिग्ध II, 5, 6; (Hem II, 109).

सिणेह-स्नेह IX, 15, 3.

सिन्न-सिक्त II, 5, 11; IV, 8, 16.

सिन्ध-सिक्थ IX, 7, 1.

सिद्धत्त-सिद्धत्व IX, 6, 10,

सिप्प-शिल्प III, 1, 11.

सिप्पि-शुक्ति II, 8, 10; (Hem II, 138.

H. सीप ).

सिमिर-शिविर V, 1, 1; VI, 7, 12.

सिय-सित I, 7, 4; III, 4, 11.

सिय-श्रित VIII, 16, 4.

सिय-श्री IX, 4, 3.

सियपंचमि-श्रीपञ्चमी I, 3, 11.

सियसेविथ-श्री + सेवित V, 11, 12.

सिर-शिरस् I, 9, 3; I, 17, 16; VI, 10, 16.

सिरकमलुल्ल-शिरः + कमल + उल्ल ( स्वार्थे ) V,  
6, 6.

सिरि-श्री I, 1, 11; I, 3, 1.

सिरिलंपड-श्री + लम्पट III, 15, 3.

सिरिमइ-श्रीमती, स्त्री, I, 15, 9; VIII, 12, 1.

सिरिरक्खराअ-श्रीरक्षराज, पु. VIII, 12, 1.

सिरिवम्मराअ-श्रीवर्मराज, पु. I, 15, 8; I,

16, 7; III, 13, 5; IV, 6, 6; IV, 9, 6.

सिरिहर-श्रीधर, पु. I, 14, 8; III, 14, 12;

III, 16, 3; IV, 14, 1; IX, 24, 1.

सिरिहर-श्रीधर ( विष्णु ) IV, 4, 13,

सिल-शिला IV, 4, 11; VII, 10, 6.

\*सिल्ल-भल्ल spear V, 5, 1, ( Hem. IV,

387, ex. सेल्ल-शर D. VIII, 57 does

not suit here as वाण is mentioned  
separately in the very next line.).

सिव-शिवा ( शृगाली ) VII, 6, 9.

सिवएवि-शिवदेवी ( Mother of नेमि, the  
22nd Tirthamkar ) II, 8, 14.

सिविण-स्वप्न II, 7, 5; (Hem. I, 46).

सिविणेह-स्वप्न + ईहा V, 11, 10.

सिसिर-शिशिर IX, 25, 6.

सिसुवाल-शिशुपाल ( enemy of Krishna )  
VII, 15, 3.

सिहर-शिखर VII, 10, 7; VIII, 11, 1.

सिहरग-शिखराग्र I, 7, 5.

सिहरि-शिखरिन् I, 1, 12; V, 10, 15.

सिहि-शिखिन् ( अग्नि ) I, 5, 5; IV, 14, 3.

सिहिसिह-शिखि + शिखा ( अग्निज्वाला ) III,  
6, 11.

सिग-शृङ्ग I, 6, 11; VI, 7, 15; (H. सींग).

सिगार-शृङ्गार II, 2, 10; (H. सिगार).

सिगारकंति-शृङ्गारकान्ति, स्त्री, VIII, 12, 5.

सिंधुविसय-विपय, दे. VII, 4, 8.

सिंधुर-तत्सम ( गज ) V, 1, 6.

सीय-सीता IV, 6, 8; VIII, 8, 5.

सीय-शीत VIII, 1, 10.

सीयर-शीकर III, 7, 6.

सीयल-शीतल I, 5, 5.

सीलइआ, पु. I, 3, 12.

सीलभट्ट-शीलभट्ट पु. I, 5, 1.

सीलवइ-शीलवती, स्त्री V, 2, 13.

सीस-शीर्ष I, 2, 3; V, 11, 13; VI, 5,  
10; VII, , 5, 12.

सीस-शिष्य I, 2, 3; VII, 1, 16; IX, 11,  
7; IX, 22, 8.

सीसक-शीर्षक VII, 7, 2.

सीह-सिंह IX, 23, 7.

सीहउर-सिंहपुर, न. V, 2, 13; VII, 4, 7.

सुअ-सुत I, 14, 8; III, 4, 2.

सुअ-सुक II, 1, 9.

सुअ-श्रुत VI, 2, 10; IX, 17, 8.

सुइ-श्रुति V, 9, 13.

सुइ-शुचि IX, 20, 6.

सुइत्त-सुचित्त IV, 1, 17.

सुइत्त-शुचित्त IX, 9, 10,

सुइमहुर-श्रुति+मधुर VII, 12, 1.

सुइवह-श्रुतिपथ ( कर्ण ) IV, 8, 3.  
 सुइहर-श्रुतिधर, पु. VI, 10, 5.  
 सुओवहि-श्रुत+उदीध IX, 16, 8.  
 सुकइत्तण-सुकवित्त्व VII, 6, 4,  
 सुकयसाहिण-सुकृत + साधिर्न, IV, 5, 1.  
 सुकंठ-पु. VII, 11, 13.  
 सुकंति-सुकान्ति, स्त्री, IX, 21, 28.  
 सुकिअ-सुकृत VI, 17, 13.  
 सुक-शुक I, 16, 5; VII, 7, 1.  
 सुक-शुक IX, 17, 18.  
 सुक-शुक IX, 21, 21.  
 सुक-शुष् °इ V, 9, 6.  
 सुकझाण-शुकध्यान IX, 25, 14.  
 सुकिल-शुक I, 14, 2.  
 सुखेत्त-सुक्षेत्र IX, 21, 41.  
 सुगय-सुगत (बुद्ध) IX, 11, 7.  
 सुगगीव-सुग्रीव VI, 17, 8.  
 सुवारसमीसि-सु + पियाल + संमिश्रित IX, 21,  
 13 ( चार-पियालवृक्ष D. III, 21; कडव-  
 मिश्रथोर, टि. )  
 सुज्झ-शुध °इ VII, 1, 9; °ज्झति IX, 9, 12,  
 (H सूक्ष्मना to strike to the mind)  
 सुज्झ-शुद्ध III, 9 11.  
 सुट्टु-सुपु III, 14, 2 ; V, 6, 11 ; IX, 13,  
 12.  
 सुण्ण-शून्य IV, 3, 7; VI, 16, 15; IX, 5,  
 11.  
 सुण-श्रु, °णि I, 13, 2; °णेष्णिणु I, 13, 1 ;  
 (Hem, IV, 241 )  
 सुणंत-शृण्वत् III, 4, 2; IX, 17, 29.  
 सुणिय-श्रुत III, 1, 6.  
 सुणियल-सु+निगड VI, 5, 4.  
 सुण्हा-सुषा IX, 18, 17; (Hem. I, 261.)  
 सुतव-सु+तपस् VIII, 13, 7.  
 सुत्त-सूत्र V, 8, 14.  
 सुत्तंक-सूत्राङ्क IX, 22, 7.  
 सुत्तंतिय-श्रोत्रान्तिक VI, 2, 10.

सुत्थिअ-सुस्थित II, 4, 11.  
 सुत्थिरत्त-सु+स्थिरत्व I, 4, 9.  
 सुदंसण-सुदर्शन (मेरुनाम) I, 6, 2.  
 सुदंसणिय-सुदर्शना (विद्यादेवी) VI, 1, 8.  
 सुदंसणिल्ल-सुदर्शना+इल्ल (स्त्राथै) VIII, 9, 10.  
 सुदिस-सु+दृश् II, 14, 1.  
 सुदुण्णअ-सु+दुर्नय IX, 14, 7.  
 सुद्ध-शुद्ध II, 1, 1.  
 सुद्धोयण-शुद्ध+ओदन VI, 2, 6.  
 सुधीर-पु. VIII, 16, 12.  
 सुपइट्टपुर-सुप्रतिष्ठपुर, न. VI, 15, 6.  
 सुपसत्थ-सु+प्रशस्त I, 1, 5.  
 सुपसाहण-सु+प्रसाधन V, 1, 5.  
 सुपसिद्ध-सु+प्रसिद्ध I, 6, 4.  
 सुपेजा-सु+पेया IX, 17, 26.  
 सुपोरिस-सु + पौरुष IX, 3, 7.  
 सुभेसह-सु + भेषज IX, 21, 32.  
 सुमर-स्त्व °इ I, 10, 11 (Hem. IV, 74).  
 \*सुमंठ-घुंठारित, टि. ( मंठ-शठ, बन्ध D. VI,  
 111; मंद, मृष्ट, of जस. do not suit here).  
 सुम्म-श्रु ( कर्मणि ) °इ IV, 12, 4; VII, 1, 8;  
 ( see भविस. सणकु.)  
 सुय-शुक I, 13, 5; VII, 1, 12.  
 सुय-सुत I, 16, 8; VI, 15, 8.  
 सुय-स्त्वप् °मंति I, 6, 9.  
 सुयण-सुजन I, 5, 4; III, 2, 3; V, 5, 8.  
 सुयपंचमि-श्रुतपञ्चमी I, 1, 2.  
 सुयंध-सुगन्ध II, 11, 4.  
 सुर-स्वर I, 7, 3.  
 सुरत्त-सु+त्त VIII, 6, 17.  
 सुरय-सुरत IX, 10, 1.  
 सुरवइ-सुरपति I, 6, 14.  
 सुरसारिआ-सुर+सारिका ( ब्रेष्ठा ? ) VI, 1, 14.  
 सुरसुक्खर-सुरेभ्यः सुखं रातीति, टि VI, 2, 8;  
 ( prob. letter ओम् ).  
 सुरसुदंरि-° री, स्त्री IV, 7, 6.  
 सुरंगि-सुरङ्गी. स्त्री. VIII, 12, 10..

सुरालत्तगेया-सुर+आलत्त+गेया II, 11, 10.

सुरिंद-सुरेन्द्र I, 14, 5.

सुरिंदहि-सुरेन्द्र+अद्रि VI, 13, 8.

सुलगा-सुलग्न IX, 17, 32.

सुलोयणिय-सु+लोचना V, 3, 12.

सुवर्ण-सुवर्ण VI, 7, 8.

सुवराडिय-सु+वराटिका III, 12, 6.

सुवात-सु+वात IX, 17, 17.

सुवाहि-सु+व्याधि IX, 21, 30.

सुविहाण-सु+वि+मान ( प्रभात ) II, 7, 7; IX, 20, 15; ( D.VII, 90; Hem. IV, 330, 362. Coll. H. भ्याना ).

सुविहि-सु+विधि II, 13, 7.

सुव्वय-सुव्रत पु. VI, 3, 1.

सुसइत्तण-सु+स्वत्व III, 3, 11.

सुसल्ला-सु+शल्या III. 9, 3.

सुसहाव-सु+सहाय or स्वभाव III, 2, 1.

सुस-धस् ° संति I 18, 4.

सुसिअ-शोधित VI, 2, 6.

सुसिर-सुषिर ( छिद्र ) V, 9, 13.

सुह-शुभ VI, 5, 5.

सुह-सुख I, 7, 6; I, 11, 10; V, 8, 15.

सुहचंद-शुभचन्द्र पु. VII, 11, 6.

सुहड-सुभट II, 6, 2; VI, 7, 3; VIII, 9, 6,

सुहदा-सुभद्रा स्त्री, VII, 11, 6.

सुहमाणण-सुख+माननी, स्त्री, VII, 11, 8.

सुहम्म-सु+हर्म्य II, 5, 5.

सुहय-सुभग III, 3, 2; V, 8, 15.

सुहयत्तण-सुभगत्व IX, 15, 6.

सुहयारी-सुखकारी V, 7, 10.

सुहलिय-सुफलित IV, 5, 1.

सुहवइ-सुखवती, स्त्री, VIII, 4, 7.

सुहसयण-सुखशयन or सुभशवन II, 6, 17.

सुहंकर-शुभंकर VII, 4, 11.

सुहासन-सुखासन II, 5, 7.

सुहि-सहद् II, 14, 10.

सुहुम-सूक्ष्म III, 8, 9; IX, 13, 10. (Hem. I, 118.)

सुहुं-सुखम् adv. I, 14, 9.

सुहेल्लि-सुखेकलि I, 15, 2; ( सुख D. VIII, 36; .Pai. 427 ).

सुंडीर-शौण्डीर III, 11, 9. (Hem I, 160).

सुंभ-शृम् ° इ. VI, 14, 5; ( हन्ति, टि. see णिसुंभ ).

°सुंभणिया-मारणी VI, 6, 18.

\*सुडिअ ° य-भग्न V, 4, 13; VII, 7, 11; ( Hem. IV, 106 ).

सूर-सूर्य I, 5, 6; VI, 14, 2.

सूरकंत-सूर्यकान्त IX, 17, 22.

सूल-शूल II, 3, 16; VI. 14, 1; IX, 7, 7.

सूलभूअ-शूलभूत IV, 9, 6.

सूहअ-सुभग III, 5, 10 ( lengthened for metre ).

सेज्जा-शय्या IX, 17, 26 ( Hem. I, 57.)

सेज्जायल-शय्यातल V, 13, 2.

सेट्टि-श्रेष्ठिन् I, 15, 5. ( H. सेठ, सेठी ).

सेणि-श्रेणी VIII, 7, 1.

सेणिअ-श्रेणिक, पु. I, 7, 9; I, 12, 12; I, 13, 2.

सेण्ण-सैन्य III, 16, 4.

सेयवेय-स्वेद + वेग VI, 4, 10.

सेयंस-श्रेयस् + अंश VI, 15, 13.

सेयायवत्त-श्वेत + आतपत्र II, 11, 5.

सेलिंदवाला-शैलेन्द्र + वाला (पार्वती) II, 3, 17.

\*सेल्लु-See सिद्ध VII, 7, 10.

सेवय-सेवक VIII, 16, 12.

सेविअ-सेवित III, 8, 3.

सेविज्जमाण-सेव्यमान I, 9, 7.

सोचेय-शोचयेत् IX, 20, 12.

सोणिअ, °य-शोणित VII, 6, 2; VII, 15, 9.

सोत्त-श्रोत्र III, 9, 9; V, 9, 2.

सोम-सौम्य III, 4, 6.

सोम-पु. VII, 11, 12.

सोम-स्त्री VIII, 12, 7.

सोमप्यह-सोमप्रभ, पु. VI, 12, 3.  
 सोमालिय-सुकुमारिका IV, 8, 5; VIII, 11, 8; (Hem. I, 171).  
 सोय-शोक VII, 11, 2.  
 सोरट्ट-सौराष्ट्र दे. I, 15, 7.  
 सोरह सौरभ V, 7, 1.  
 सोलहम-षड्दशम IV, 5, 1 (H. सोलहमा ).  
 सोवण्ण-सुवर्ण VII, 13, 3.  
 सोवाण-सोपान II, 11, 8.  
 सोवेइ-स्वपेत् IX, 20, 10.  
 सोसिय-शोषित IX, 25, 7.  
 सोह-शोभा I, 9, 10.  
 सोहग्ग-सौभाग्य II, 9, 6; IV, 12, 5; VIII, 1, 12.  
 सोहण-शोभन पु. I, 2, 4.  
 सोहण-शोभन IX, 19, 1.  
 सोहमाण-शोभमान I, 1, 8.  
 सोहम्म-सौधर्म ( स्वर्गनाम ) IX, 17, 45.  
 सोहंत-शोभमान II, 12, 4; V, 1, 1.  
 सोहिय<sup>०</sup>अ-शोभित I, 17, 11; V, 12, 8.  
 \*सोहेइ-त्यजेत् (?) IX, 20, 11. (M. सोढेणं, H. छोडना to give up ).

## ह

हउं-अहम् Nom. sing. I, 3, 11; (H. हूं ).  
 हप-हयान् Acc. plu. VI, 13, 11.  
 \*हक्क-निषेध VII, 7, 1; ( Hem. IV, 134, H. हांक challenge ).  
 \*हक्कंत-निषेधमान VIII, 3, 10.  
 \*हक्कारअ-दूत VII, 10, 12, ( H. हक्कारा or हलकारा ).  
 \*हक्कारिअ-आहूत II, 14, 2; IV, 7, 4; VI, 15, 4; VII, 8, 1; (M. हांका मारणे, to call out ).  
 \*हक्किऊण-हत् इति शब्देन चोदयित्वा :VI, 13, 11. ( H. हांकता to drive, हक्क-निषेध does not suit here ).

\*हक्किय-निषिद्ध VIII, 13, 12 ( seo हक्क ).  
 हट्टमग्ग-हट्टमार्ग VIII, 2, 11.  
 हड-घटा ( समूह ) II, 6, 2.  
 हडी-घटी IX, 5, 13.  
 \*हड्ड-अस्थि VI, 15, 6; VII, 1, 14. ( D. VIII, 59; H. हाड्ड ).  
 हण-हन्<sup>०</sup>सु III, 3, 14; <sup>०</sup>णु IV, 7, 12.  
 हणुव-हनुमत I, 4, 3; VI, 17, 8.  
 हणेव्वअ-हन्तव्य IV, 8, 9; IX, 21, 31.  
<sup>०</sup>हन्ति-भाक्त्वि VI, 15, 9.  
 हत्थि-हस्तिन् I, 6, 4; VII, 1, 18; ( H. हाथी, M. हत्ती ).  
 हात्थिहड-हस्ति + घटा II, 6, 2.  
 हत्थ-हस्त ( शुंढादण्ड; <sup>०</sup>नक्षत्र ) III, 17, 9.  
 हम्म-हर्म्य III, 6, 8.  
 हम्म-हन् ( कर्मणि ) <sup>०</sup>इ IV, 14, 4. <sup>०</sup>म्मंति I, 18, 4. Hem. IV, 244 ).  
 हम्म-हन् ( कर्त्तरि ) <sup>०</sup>इ III, 7, 9; ( Hem. IV, 244 com ).  
 हय-हत I, 3, 9; I, 6, 11; II, 7, 5.  
 हय-( १ ) तत्सम ( अथ ) ( २ ) हत VI, 4, 6.  
 हयपर-( १ ) हतपर ( २ ) हयापर VII, 14, 3.  
 हयाणंग<sup>०</sup>-हत+अनङ्ग II, 3, 3.  
<sup>०</sup>हर-ग्रह I, 7, 2; <sup>०</sup>घर I, 11, 1.  
 हराविअ-हारापित III, 11, 10.  
 हरिय-हरित I, 6, 12; I, 14, 2.  
 हरिवम्म-<sup>०</sup> र्मेन्, पु. V, 2, 13.  
 हरिस-हर्ष I, 11, 9; V, 5, 8.  
 हरिसिअ-हृष्ट I, 18, 1.  
<sup>०</sup>हल-फल VII, 3, 1.  
 हालि-सखि (सम्बोधने) II, 2, 20; (हला, हले, Hem, II, 195; हालि IV, 332; 358 ex.)  
 \*हल्लिय-चलित I, 7, 1; V, 10, 16; (D. VIII, 62; H हलना, हिलना. M. हालणे to shake).  
 हव-भू <sup>०</sup>इ III, 2, 7, (Hem IV, 60)  
<sup>०</sup>वेप्पिणु IX, 13, 3.

हवत-भवत् III, 3, 10.  
 हालिणि-हालिनी (कर्षकत्री) I, 6, 10; I, 13, 8.  
 हिंड-हिण्ड् (भ्रम) °इ VIII, 1, 2.  
 हिंडण-हिण्डन III, 9, 7.  
 हिण्डिय-हिण्डित VI, 15, 11.  
 हित्त-हत II, 11, 10; III, 13, 11; VI, 14, 3.  
 हित्तिय-हता V, 2, 15.  
 हिंदोलंती-हिंदोलयन्ती I, 13, 7. (हिंदोल a swing, H हिंडोला.M. हिंदळणे to swing).  
 हिय-हद् (हृदय) VII, 6, 19.  
 हियउल्ल-हद्+उल्ल (स्वार्थे) III, 6, 6; IV, 8, 7; V, 1, 14.  
 हियय-हृदय I, 17, 13.  
 हिययत्तण-हितत्व टि. III, 3, 11 ;  
 हियवअ-हृदय II, 6, 1 ; VII, 2, 5  
 हिलिहिलि-onomatop. III, 14, 1 ; IV, 7, 12; VII, 1, 7.  
 हिंसायार-हिंसाचार IX, 9, 12.  
 हिंसिर-हेषणशील III, 14, 1; (H. हींसना to neigh).

हुअ°य-भूत I, 8, 5; II, 10, 5; III, 1, 4; VI, 1, 12.  
 हुयवह-हुतवह (अग्नि) III, 3, 1; VII, 7, 10; IX, 6, 1.  
 हुयास-हुतास III, 6, 9.  
 \*हुलिय-क्षिप्त (प्रहत) VII, 7, 10. (Hem. IV, 143; H. हूल poking; हुलिय-शीघ्रम् D. VIII, 59; does not suit)  
 हुवासण-हुताशन VIII, 15, 13,  
 हुंकर-हुं+कृ °इ VI, 14, 5; °रति IV, 15, 7.  
 हुंत-भवत् III, 15, 5; VI, 7, 9.  
 हूई-भूता I, 18, 10. (H. हूई).  
 \*हूलंति-प्रहरन्ति V, 5, 4, (see हुलिय H. हूल देना to give a poking stroke).  
 हेउ-हेतु I, 2, 6.  
 हेमवणुल्ल-हेमवर्ण+उल्ल (स्वार्थे) III, 4, 12.  
 हो-भू °इ I, 4, 9, III, 2, 1; °उ I, 4, 1 ; °सइ II, 6, 4 ; °हि I, 3, 10 ; °इवि VI, 4, 8. (Hem IV, 60.)  
 हौत-भवत् III, 15, 13.

## Index of Personal Names

*Note* :—Sanskrit forms of names are given. Apabhraṃśa forms are included in the general Glossary.

अक्षपाद—IX, 7, 3. Gauntama, the author of Nyāya philosophy.

अल्लेय—VI, 15, 8; VIII, 10, 1. Son of Vijayasimha, took service with Nāgakumāra.

अतिचल—VI, 11, 6. Son of Aparājita.

अपराजित—VI, 11, 4. King of Paundra-Vardhana, ancestor of Vanarāja.

अभिचन्द्र—VII, 11, 3. Ruler of Gajapura, of Kuru family.

अभेय—VI, 15, 8; VIII, 10, 1. Son of Vijayasimha, took service with Nāgakumāra.

अरिदमन—IV, 7, 14; IV, 9, 5. King of Gauḍa; invaded Pāṭaliputra from Vijayapura.

अरिवर्मन्—VII, 4, 5. King of Girinagara, son of Śrivarman.

अर्हिसादेवी—VIII, 12, 7. A daughter of Śrīrakṣa.

अंतरराज—VII, 3, 13. King of Antarpura.

आनन्दप्रभा—VII, 11, 9. A daughter of Subhacandra.

उर्वशी—V, 9, 3. The nymph.

कनकमाला—VII, 11, 10. A daughter of Subhacandra.

कनकोज्वला—VII, 11, 9. A daughter of Subhacandra.

कणचर—IX, 7, 3; IX, 11, 7. Kaṇṇḍa the author of Vaiśeṣika philosophy.

कपिल—IX, 11, 7. The author of Sāṅkhya philosophy.

कमलप्रभा—VII, 11, 8. A daughter of Subhacandra.

कमलश्री—VII, 11, 8. A daughter of Subhacandra.

कमला—VII, 11, 8. A daughter of Subhacandra.

कर्ण—I, 4, 6; VIII, 5, 6. The hero of Mahābhārata, famous for charity.

कश्यपकृपि—I, 2, 1. Gotra of the author.

कंस—IV, 9, 11. Enemy of Kṛṣṇa.

कामरति—VIII, 2, 5. Daughter of the Pāṇḍya king.

कामरूप—VIII, 2, 9. An officer of Pāṇḍya king.

कालाङ्गी—VIII, 12, 10. A daughter of Śrīrakṣa.

किन्नरी—III, 6, 2. Elder daughter of Pañca-Sugandini.

कुन्दवा—I, 3, 8. Nanna's mother.

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कुरंगी-VIII, 12, 10. A daughter of  
| . Śrīrakṣa.

कुलिशकण्ठ-VII, 11, 15 same as  
Vajrakarṭha.

कुसुमदशन-I, 3, 9. Same as Puṣpadanta.  
कृष्ण-VII, 15, 3. Slew Śiśupāla.

कृष्णराज-I, 1, 11. King of Mānyakheṭa.

केशवभट्ट-I, 2, 1. Father of Puṣpadanta.

कौण्डिन्य गोत्र-I, 3, 3 Family of Nanna.  
गणिकासुन्दरी-IV, 6, 8; VIII, 1, 1.

Daughter of Vasantamālā of Pāṭa-  
liputra, married by Mahāvyaḷa.

गायित्री VIII, 12, 6. A daughter of  
Śrīrakṣa.

गांगेय-I, 4, 4. A hero of Mahābhārata  
famous for purity of character.

गांधारी-VIII, 12, 8. A daughter of  
Śrīrakṣa.

गुणधर्म-I, 2, 4. Pupil of Mahodadhi,  
who requested the poet to compose  
the work.

गुणवती-VII, 4, 6; VII, 9, 10. Daugh-  
ter of Arivarman, king of Giri-  
nagara.

गोतम-I, 13, 1. Disciple of Mahāvira  
Tirthaṅkara.

गोमिनी-VIII, 12, 3. A daughter of  
Śrīrakṣa.

गौरी-VIII, 12, 8. A daughter of  
Śrīrakṣa.

चण्डप्रद्योत-VII, 5, 21. King of Sindhu,  
also called Pracanda pradyota.

चन्द्रगुप्त-IX, 1, 8 King of Āndhra  
with capital at Dantipur.

चन्द्रभ्रम-V, 11, 6. The 8th Tirthaṅkara.

चन्द्रप्रभा-VIII, 12, 6. A daughter of  
Śrīrakṣa.

चन्द्रमती-IX, 1, 9. Wife of Candra-  
gupta.

चन्द्रलेखा-VIII, 12, 6. A daughter of  
Śrīrakṣa.

चन्द्रा-VII, 15, 4. Daughter of Abhi-  
candra.

चन्द्रिणी-VIII, 12, 6. A daughter of  
Śrīrakṣa.

चारित्रगुप्ति-VIII, 12, 8. A daughter of  
Śrīrakṣa.

चेलनादेवी-I, 7, 9. Wife of Śreṇika  
king of Rājagṛha.

जय-VII, 8, 2. A warrior of Caṇḍa-  
pradyota.

जयलक्ष्मी-VIII, 12, 7. A daughter of  
Śrīrakṣa.

जयवती-IV, 1, 7; IV, 6, 3; VIII, 2, 2.  
Wife of Jayavarman king of  
Mathurā and mother of Vyāla and  
Mahāvyaḷa.

जयवर्मन्-IV, 1, 7, VIII, 1, 1. King of  
Mathurā, father of Vyāla and  
Mahāvyaḷa.

जयंधर-I, 14, 4; I, 15, 11; V, 6, 4;  
IX, 22, 3; IX, 24, 2. King of  
Kanakapura, father of Nāgakumāra.

जयसेन-VIII 4, 7. King of Ujjain.

जितशत्रु-VI, 2, 3; VI, 7, 7. Son of  
Vidyādhara Vidyutprabha; prac-  
tised penances in Kañcanaguhā.

तिलिकासुन्दरी-VIII, 7, 6. Daughter of  
Meghavāhana, king of Kiṣkindha-  
Malaya.

तुङ्गी-VIII, 12, 10. A daughter of  
Śrīrakṣa.

त्रिगुप्त-VI, 14, 12. A sage from whom  
Somaprabha took Dikṣā.

## INDEX OF PERSONAL NAMES

- त्रिभुवनरति-V, 7, 9; V, 13, 10 Daughter of Nandi, king of Kashmir.
- दामोदर-II, 8, 13. Epithet of Kṛṣṇa.
- दुर्मुख-VII, 2, 14, The Bhilla who waited upon Nāgakumāra in the poison-mango-grove.
- दुर्वचन-IV, 6, 12; V, 2, 7; V, 4, 18. Son of minister Priyavarman, and king regent of Mathurā.
- देवकी-VIII, 12, 5. A daughter of Śrīrakṣa,
- देवकुमार-IX, 24, 9. Son and successor of Nāgakumāra.
- देवदत्त-V, 1, 13 A courtesan of Mathurā.
- द्रोण-II, 14, 12. The teacher of Arjuna.
- द्विजशिष्य-IX, 11, 7. Author of a philosophy.
- धनदत्त-IX, 15, 5. Merchant of Vitaśo-kapura, father of Nāgadatta.
- धनश्री-IX, 15, 5. Wife of Dhanadatta.
- नन्दमति-V, 7, 8. Wife of Nandi king of Kashmir.
- नन्दि-V, 7, 8. King of Kashmir.
- नन्न-I, 2, 2. Son of Bharata, the author's patron.
- नामि-VI, 1, 11. The 21st Tīrthāṅkara.
- नामिनाथ-VI, 2, 4. Same as Nami.
- नयंधर-IV, 15, 11; IX, 22, 1. Minister of Jayandhara,
- नर-II, 14, 12. An epithet of Arjuna.
- नवरङ्गी-VIII, 12, 7. A daughter of Śrīrakṣa.
- नाइल्ल-I, 3, 12; I, 5, 1. One of the persons who requested the poet to compose the work.
- नागकुमार-II, 14, 1. etc. The hero.
- नागदत्त-IX, 15, 6. Son of Dhanadatta.
- नागवसु-IX, 15, 8. Daughter of Vasudatta.
- नागश्री-VII, 11, 9. Daughter of Śubhacandra.
- नागिनी-VIII, 12, 4. A daughter of Śrīrakṣa.
- नारायण-VII, 8, 7. An epithet of Viṣṇu.
- पद्मिनी-VIII, 12, 4. A daughter of Śrīrakṣa.
- पञ्चसुगन्धिनी-III, 5, 4; III, 7, 16. mother of Kinnarī and Manoharī.
- पण्डिराज-VIII, 2, 3. The Pāṇḍya-king with capital at Dakṣiṇa Mathurā.
- पवनवेग-VIII, 12, 13. Sister's son of Śrīrakṣa.
- पिहिताश्रव-II, 3, 22; II, 7, 1; IX, 4, 3. A sage.
- पुष्पदन्त-I, 2, 5; I, 5, 2. etc. The author.
- पृथ्वीदेवी-I, 15, 10; II, 5, 14; III, 8, 14; IX, 24, 2. Daughter of Śrī-varma and mother of Nagākumāra.
- पौलोमी-I, 7, 10. Wife of Indra.
- प्रचण्डप्रद्योत-VII, 4, 9. same as Caṇḍa-pradyota,
- प्रियवर्मन्-IV, 6, 11; V, 5, 14. Minister of Mathurā, father of Durvacana.
- बुद्धिमेह-VIII, 12, 6. A daughter of Śrīrakṣa.
- भरत-I, 3, 8. Father of Nanna.
- भरत-IV, 4, 13. The Cakravartin.
- भीमवल-VI, 11, 6. Son of Aparājita.;



## NĀYAKUMĀRACĀRIU

- भीमासुर-V, 12, 2. A resident of Pātāla.  
मदनमञ्जूषा-IX, 1, 11. Daughter of Candragupta.  
मदनलीला-VIII, 12, 4. A daughter of Śrīrakṣa.  
मनोरमा-VIII, 12, 3. Elder daughter of Śrīrakṣa.  
मनोहरी-III, 6, 2. Daughter of Puñca-sugandhinī.  
मलयसुन्दरी-V, 2, 4. Wife of Aṇḍirīja.  
महावल-VI, 12, 4. Son of Atibala.  
महाभीम-VI, 12, 2. Son of Bhīmabala.  
महारक्ष-VIII, 12, 2; VIII, 16, 10. Son of Śrīrakṣa.  
महाव्याल-IV, 1, 8; VIII, 3, 6; VIII, 10, 1. Son of Jayavarma.  
महोदधि-I, 2, 3. Teacher of Guṇadharmā and Śobhana.  
मङ्गी-VIII, 12, 5. A daughter of Śrīrakṣa.  
मन्दाकिनी-VIII, 12, 4. A daughter of Śrīrakṣa.  
मन्दोदरी-V, 7, 8. Wife of Rāvana.  
माधव-VIII, 4, 13; IX, 3, 8. An epithet of Viṣṇu.  
मालती-VIII, 12, 9. A daughter of Śrīrakṣa.  
मुग्धादेवी-I, 2, 1. Wife of Keśava-bhaṭṭa, mother of Puṣpadanta, the author.  
मुनिगुप्त-IX, 15, 10; IX, 16, 1. A sage.  
मेघवाह-VIII, 8, 1. same as Meghāvāhana.  
मेघवाहन-VIII, 7, 5. King of Ki-kindha-Malaya.
- युधिष्ठिर-I, 4, 5. The Pāṇḍava prince celebrated for his righteousness.  
रक्ष-VIII, 12, 2; VIII, 16, 10. Son of Śrīrakṣa.  
रति-VIII, 12, 8. A daughter of Śrīrakṣa.  
रत्नमाला-VII, 11, 1. Wife of Abhicandra.  
रत्नमाला VIII, 12, 9. A daughter of Śrīrakṣa.  
रम्भा-IV, 6, 8. A nymph celebrated for her beauty.  
रम्भा-VIII, 12, 7. A daughter of Śrīrakṣa.  
राघव-VI, 17, 8; VII, 14, 9. An epithet of Rāma.  
राम-IV, 6, 9; VIII, 8, 5. Hero of Rīmāyana.  
रावण-IV, 11, 2; VII, 14, 9. Enemy of Rāma.  
रुक्मिणी-VII, 11, 15. Daughter of Sukaṇṭha.  
रेवती-VIII, 12, 5. Daughter of Śrīrakṣa.  
लक्ष्मीवती-VI, 8, 7; IX, 2, 1. Daughter of Vijayandhara.  
वज्रकण्ठ-VII, 15, 2. Son of Sukaṇṭha.  
वज्रोदरी-VII, 11, 14. Wife of Sukaṇṭha.  
वनमाला-VI, 8, 7. Wife of Vanarāja.  
वनराज-VI, 12, 5; VI, 8, 6. Son of Mahābala, chief of Giriśikhara.  
वल्लभराज-I, 3, 2. Epithet of Kṛṣṇarāja.  
वसन्तमाला-IV, 6, 7. Mother of Gaṇikā-sundarī.  
वसुदत्त-IX, 15, 7. Merchant of Vitaśokapura.

## INDEX OF PERSONAL NAMES

- वसुमति-IX, 15, 7. Wife of Vasudatta.  
वसुधरा-VI, 11, 5. Wife of Aparājita.  
वासव-I, 14, 10. Merchant of Kanakapura.  
विजय-VII, 8, 2. A warrior of Caṇḍapadyota.  
विजयसिंह-VI, 15, 7 King. of Supra-  
tiṣṭhapura.  
विजयसेना-VI, 15, 7. Wife of Vijaya-  
simha.  
विजयंधर-IX, 1, 14. Rulor of Tri-  
bhuvanatilaka.  
विजया-IX, 1, 15. Wife of Vijayan-  
dhara.  
विद्युत्प्रभ-VI, 2, 2. A Vidyādhara of  
Alakapura, father of Jitaśatru.  
विद्युत्प्रभा-VIII, 12, 3. A daughter of  
Śrīrakṣa.  
विद्युद्वेगा-VIII, 12, 3. A daughter of  
Śrīrakṣa.  
विनयपाल-V, 2, 11. King of Kānyakubja.  
विनयवती-V, 2, 12. Wife of Vinayapāla.  
विष्णु-IV, 9, 11; VIII, 8, 8.  
विमला-VI, 2, 2. Wife of Vidyutprabhā.  
विशालनेत्रा-I, 14, 7; II, 2, 15. Wife  
Jayandhara.  
वृकोदर-IV, 10, 17. An epithet of  
Bhīma.  
वैकुण्ठ-VII, 12, 7. An epithet of  
Viṣṇu.  
व्याल-IV, 1, 8; VIII, 10, 1. etc. son  
of Jayavarma.  
शान्ति-VIII, 12, 5. A daughter of  
Śrīrakṣa.  
शिवदेवी-II, 8, 14. Mother of Nemi-  
nātha the 22nd Tīrthamkara.  
शिशुपाल-VII, 15, 3. Enemy of Kṛṣṇa.  
शीलइया-I, 3, 12. One of the persons  
who requested the poet to compose  
the work.  
शीलमट्ट-I, 5, 1. Same as Silaiyā.  
शीलवती-V, 2, 13. Daughter of  
Vinayapāla.  
शुभचन्द्र-VII, 11, 6. King of Kausāmbī.  
शृङ्गारकान्ति-VIII, 12, 5. A daughter  
of Śrīrakṣa.  
शोभन-I, 2, 4. Pupil of Mahodadhi.  
श्यामाङ्गी-VIII, 12, 5. A daughter of  
Śrīrakṣa.  
श्रीधर-I, 14, 8; III, 14, 12; III, 16,  
3; IV, 14, 1; IX, 24, 1. Eldor son  
of Jayandhara.  
श्रीमती-I, 15, 9. Wife of Śrīvarmarāja,  
mother of Pṛthivīdevī.  
श्रीमती-VIII, 12, 1. Wife of Śrīrakṣa.  
श्रीरक्ष-VIII, 12, 1. King of Bhūmi-  
tilaka, slain by Pavanavega.  
श्रीवर्मराज-I, 15, 8; I, 16, 7; III, 13,  
5. King of Girinagara, father of  
Pṛthivīdevī.  
श्रीवर्मराज-IV, 6, 6; IV, 9, 6. King of  
Pāṭaliputra.  
श्रुतिधर-VI, 10, 5. A sage.  
श्रेणिक-I, 7, 9; I, 12, 12; I, 13, 2.  
King of Rājagṛha.  
सन्मति-I, 8, 13. An epithet of Mahā-  
vīra, the 24th Tīrthamkara.  
सरस्वती-VIII, 12, 6. A daughter of  
Śrīrakṣa.  
सती-VIII, 12, 9. A daughter of  
Śrīrakṣa.

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सत्यवती-VI, 11, 5. Wife of Aparājita.  
 सागरदत्त-V, 10, 7. Merchant of  
 Kashmir.  
 सावित्री-VIII, 12, 5. A daughter of  
 Śrīrakṣa.  
 सीता-IV, 6, 8; VIII, 8, 5. Wife of  
 Rāma.  
 सुकण्ठ-VII, 11, 13. A Vidyādhara of  
 Alaṅghanagara.  
 सुगत-IX, 11, 7. An epithet of Buddha.  
 सुग्रीव-VI, 17, 8. The forest chief  
 devoted to Rāma.  
 सुदर्शना-VI, 1, 8; VIII, 9, 10. A for-  
 est divinity, keeper of the Vidyās.  
 सुधीर-VIII, 16, 12. Minister appoint-  
 ed at Bhūmitilaka.

सुभद्रा-VII, 11, 6. Wife of Śubha-  
 candra.  
 सुरङ्गी-VIII, 12, 10. A daughter of  
 Śrīrakṣa.  
 सुरसुन्दरी-IV, 7, 6. Daughter of  
 Śrīvarma king of Pāṭaliputra.  
 सुव्रत-VI, 3, 1. A sage.  
 सोम-VII, 11, 12. A Vidyādhara of  
 Alaṅghanagara.  
 सोमा-VIII, 12, 7. A daughter of  
 Śrīrakṣa.  
 सोमप्रभ-VI, 12, 3. Son of Mahābhīma.  
 हनुमत्-I, 4, 3; VI, 17, 8. The Vānara  
 chief devoted to Rāma.  
 हरिवर्मन्-V, 2, 13. King of Siṃhapur.

## Index of Geographical Names

*Note* :—Sanskrit forms of names are given. Apabhramṣa forms are included in the general Glossary.

- अलकपुर-VI, 2, 1. On mount Kailāsa.  
 अलंघनगर-VII, 11, 13. Near Kauśāmbi, capital of Sukanṭha Vidyādharma.  
 अंतरपुर-VII, 3, 13. Capital of Antarvana.  
 अंतरवन-VII, 3, 12. With capital at Antarpura, ruled by Antararāja.  
 आंध्रदेश-IX, 1, 7. With capital at Dantipur, ruled by Candragupta.  
 उज्जयिनी-VII, 3, 8; VIII, 4, 7. ruled by Jayasena.  
 उत्तरमथुरा-IV, 1, 7. Ruled by Jayavarma who was succeeded by his sons Vyāla and Mahāvyaāla.  
 ऊर्जयत्-VII, 1, 2; VII, 10, 4. Mountain in Saurāṣṭra.  
 ऐरावत-IX, 13, 5; IX, 15, 4. A country.  
 कनकपुर-I, 13, 9; I 17, 2; III, 13, 13; IV, 12, 1; IX, 22, 3. in Magadha, ruled by Jayandhara, who was succeeded by his son Nāgakumāra the hero.  
 किंकिंधमलय-VIII, 7, 4. with capital at Meghapur ruled by Meghavāhana.  
 कुसुमपुर-IV, 6, 13; VIII, 1, 2. Same as Pāṭaliputra.  
 कश्मीर V, 7, 7. With capital of the same name.  
 कश्मीर-V, 7, 7. capital of Kashmir, ruled by King Nandi.  
 कान्यकुब्ज-V, 2, 11. Ruled by Vinayapāla (Mod. Konnoja)  
 कैलाश-III, 15, 13. Mountain.  
 कौशाम्बी-VII, 11, 5. Capital of the Vatsas, ruled by Śubhacandra.  
 गजपुर-VII, 11, 1; VIII, 5, 4. Ruled by Abhicandra younger brother of Śubhacandra.  
 गिरिनगर I, 15, 6; I, 16, 6; VII, 4, 9. Capital of Saurāṣṭra ruled by Varmarāja who was succeeded by his son Arivarma.  
 गिरिशिखर-VI, 8, 6 Seat of Vanarāja.  
 गोकुल-VIII, 16, 6. Kṛṣṇa's abode.  
 गोवर्धन-III, 17, 15. The hill raised by Kṛṣṇa.  
 गौड-IV, 7, 13. With capital at Vijayapur, ruled by Aridamana.  
 जम्बूद्वीप-I, 6, 1. containing the Bharata Varṣa.  
 जालंधर-V, 7, 6.  
 ज्वलन्ती-VII, 1, 10. A forest tract.  
 तोयावलि-VIII, 8, 12 An island.

त्रिभुवनतिलक-IX, 1, 13. A town ruled by Vijayandhara.  
दक्षिणमथुरा-VIII, 2, 3. The Pāṇḍya capital (Mod. Madura).  
दंतिपुर-IX, 1, 12. Capital of Āndhra.  
पाटलिपुत्र-IV, 6, 5. Ruled by Śrīvarma.  
पाताल-V, 12, 6. In Ramyaka forest, home of Dānavas.  
गुण्डवर्धन-VI, 11, 3. Paternal home of Vanarāja.  
भरतक्षेत्र-I, 6, 3; I, 13, 3; IX, 13, 5. Situated in the middle of Jambūdvīpa, to the south of Sudarśana Meru, bounded by Lavaṇodadhi and Himagiri.  
भूमितिलक-VIII, 11, 13. A town in Toyāvali island, ruled by Śrīrakṣaraja.  
मगध-I, 6, 4. With capital at Rājagrha ruled by Śreṇika; I, 13, 4 with capital at Kanakapur, ruled by Jayandhara.  
मथुरा-IV, 6, 4. same as Uttara Mathurā; IV, 15, 15; V, 6, 9; IX, 1, 2, same as Dakṣiṇa Mathurā.  
मेघपुर-VIII, 7, 5. Capital of Kiṣkindha-Malaya, ruled by Meghavihana.  
मान्यखेट-I, 1, 12. The Rāṣṭrakūṭa capital ruled by Kṛṣṇarāja.

रम्यक-V, 10, 5. A forest.  
रजतमहीधर-VI, 2, 1. In Vijayārdha, same as Kailāśa.  
राजगृह-I, 6, 13. Capital of Magadha ruled by Śreṇika.  
लवणार्णव-I, 13, 3. The briny ocean surrounding the Bharata-kṣetra.  
विजयपुर-IV, 7, 14. Capital of Gauḍa, ruled by Aridamana.  
वत्स-VII, 11, 5. With capital at Kauśāmbī ruled by Śubhacandra.  
वसंततिलक-VII, 11, 11. A forest near Kauśāmbī.  
विदेह-IX, 13, 5. A country.  
विपुलगिरि-I, 8, 13. A hill near Rājagrha.  
वीतशोकपुर-IX, 15, 5. In Airāvata country.  
सिंधु-VII, 4, 8. with capital at Siṃhapura ruled by Caṇḍapadyota.  
सिंहपुर-V, 2, 13. Ruled by Harivarma.  
सिंहपुर-VII, 4, 7. capital of Siṃdhuruled by Caṇḍapadyota.  
सुदर्शन-I, 6, 2. A mountain in the middle of Jambūdvīpa.  
सुप्रतिष्ठपुर-VI, 15, 6. Ruled by Vijaya-siṃha.  
सौराष्ट्र-I, 15, 7. With capital at Girinagara, ruled by Varmarāja.  
हिमगिरि-I, 13, 3. Mountain forming a boundary of Bharata-kṣetra.

## NOTES

*N. B.—In the following pages all the technical terms of Jaina religion and others are explained with authoritative texts quoted or referred to, difficult lines are translated, double-meaning expressions are cleared and obscure words or phrases are commented upon. The original tippanis are quoted where they are found to be sufficient to elucidate the meaning or where my explanations differ from them. These notes, along with the glossary and the summary given in the introduction are expected to guide the reader easily through the text. The figures at the beginning of each note indicate the Kadavaka and the line respectively.*

### I.

1. 1. पंचगुरु—अहत्, सिद्ध, आचार्य, उपाध्याय and साधु.  
कलि—(१) कलिकाल, (२) कलह.

Lines 8 to 10 are paronomastic applying to speech and a lady.

1. 3. दुविहालंकार—शब्दार्थालंकारैः पक्षे कटककटिसूत्राद्यलंकारैः. This is how the tippana explains it. I would prefer to take the two-fold ornamentation as consisting of outward appearance and inner virtues (रूप and गुण) in the case of a lady corresponding to the शब्द and अर्थ in the case of speech.

लीलाकोमलइं पयाइं—लीलया शृङ्गारादिविलासेन कोमलानि चक्षुःप्रीतिजनकानि पदानि पादन्यासाः  
पक्षे अनायासेन चक्षुःश्रोत्रमनःसुखदानि पदरचनाः । टि.

1. 4. बहुहावभावविभ्रम—

हावो मुखविकारः स्याद् भावः स्याच्चित्तसंभवः ।  
विलासो नेत्रजो ज्ञेयो विभ्रमो भ्रूयुगान्तयोः ॥ टि.

भावः आत्मपरिणामः पक्षे स्वस्वभावो भर्तृहितत्वञ्च ।  
विभ्रम-धैर्यरहिता प्राणिषु कौटिल्ययुक्ता च पक्षे विगतभ्रमा । टि.

1. 5. अत्ये—पक्षे परनरपराङ्मुखलक्षणोऽर्थः । टि.

विष्णाणइं—पक्षे विशिष्टज्ञानं केवलज्ञानम् । टि.

संभरंति—धारणं पोषणं वा कुर्वन्ती । टि.

I. 6. देसभासउ—The Prakrits current in different parts of the country as distinguished from Sanskrit.

लक्खणइं—संस्कृत-प्राकृतलक्षणानि शरीरगतकलशकुलिशादिलक्षणानि च । टि.

I. 7. अ इ रुं द छं द म र्ग<sup>०</sup>—अतिमहता मात्राप्रस्तारमार्गेण सरस्वती याति । स्त्री तु अतिरुंद्रेण आराध्यानां पितृश्वश्रूप्रभृतीनां छन्देन नानाभिप्रायेण याति । श्वश्रुश्वसुरभर्तृदेवरादीनां रुच्या गच्छन्तीत्यर्थः । टि.

पा णे हि—स्त्रीपक्षे दशप्राणाः पञ्चेन्द्रियादयः । सरस्वतीपक्षे तु—

‘ श्लेषः प्रसादः समता समाधिर्माधुर्यमोजः पदसौकुमार्यम् ।

अर्थस्य चाव्यक्तिरुदारता च कान्तिश्च काव्यस्य गुणा दशैते ’ ॥ टि.

Dandi, in his Kāvya-darśa, calls these qualities of poetry as the prāna of Vaidarbhistyle ‘ इति वैदर्भमार्गस्य प्राणा दशगुणाः स्मृताः ’ ॥ for the पञ्चेन्द्रियादिदशप्राणाः note the following Gāthā from Boha-pāhuda, 35.

पंच वि इंदियपाणा मणवयकाएण तिणिण वलपाणा ।

आणप्पाणप्पाणा आउगपाणेण दहपाणाः ।

Also see Dravya Saṅgraha, 3 ; Panchāstikāya, 30.

MS. D. also gives a variant reading for this foot ‘ पाणेहिं दसहिं संपण्ण हुंति ’. This had escaped notice at the time of noting the variants.

1. 8. ण व हिं मि र से हिं—सरस्वती पक्षे शृङ्गारादिरसैः, स्त्रीपक्षे नवीनरसघृततैलादिभिः । टि. This, however, is not necessary as the शृङ्गारादिरस may suit both cases.

वि र्ग ह त ए ण—सरस्वतीपक्षे समास-तद्धित-कारकविग्रहाः । स्त्रीपक्षे तु ऊर्ध्वाधोमध्यभागेषु विग्रहत्रयेण टि. The tippana on MSS. A and B adds ‘ कर्मधारय- तत्पुरुष-बहुव्रीहिः इति समासत्रयम् ’ ; while that on MS. D. adds ‘ शरीरवक्रतात्रयेण यदि वा कर्मण-तैजसौदारिकेण, कर्मण-तैजस-वैक्रियकेण वा शरीरत्रयेण ।

1. 9. दु वा ल सं गि—सरस्वतीपक्षे आचाराङ्गादिद्वादशाङ्गैर्युक्ता, स्त्रीपक्षे तु—

णलयावाहू य तहा नियंबु पुट्टी उरो य सीसं च ।

अट्टे व दु अंगाइं सेस उवंगा हु देहस्स ।

इत्यष्टौ कर्ण-नासिका-नयनोष्ठचत्वारः इति द्वादशांगानि ।

For the twelve Angas of the Jaina Scriptures see Ādipurāṇa XXXIV, 135ff; Harivaṁśa-purāṇā II, 92 ff. For a complete analysis of the existing Angas see Weber's ‘ Sacred Literature of the Jainas ’ in the ‘ Indian Antiquary ’.

च उ द ह पु ष्वि ल्ल—चतुर्दशपूर्वैः इल्ला युक्ता सस्वती । स्त्री तु चतुर्दशैः पूर्वपुरुषैर्युक्ता । पूर्वपुरुषाः पितुः सप्त मातुः सप्त । टि.

The Fourteen Pūrvas formed parts of the 12th Anga Dṛṣṭivāda.

स त्त मं गि—The seven modes of predication according to the Jaina system of Logic are स्यादस्ति, स्यान्नस्ति, स्यादवक्तव्यम्, स्यादस्त्यवक्तव्यम्, स्यान्नास्त्यवक्तव्यम् and स्यादस्ति-नास्त्यवक्तव्यम् । It is on account of these that the Jaina system of thought is called स्याद्वाद or अनेकान्त. For a full exposition of this see Pancāstikāya, Intro. lxvii ff. and texts Syādvādamanjari of Malliṣeṇa and Saptabhaṅgitarāṅgiṇī of Vimalasūri.

## NOTES

पक्षे जिनमुखात्सामुद्रकं निर्गतं तत्रोत्तमस्त्रियाः लक्षणमुक्तम् । टि. For Sāmudraka or physiognomy, see Harivaṃśapurāṇa Chapt. 23, verses 55-107.

1. 10. वा यरण वि सि—व्याकरणवृत्त्या प्रकटितं नामाधिकारो यया । स्त्रीपक्षे तु व्याकरणवृत्त्या प्रकटितं व्युत्पादितं नाम 'स्त्री' इति शब्दो यस्याः । टि.

प सिय उ—सरस्वती मम प्रसीदतु, वरदा भवतु । टि.

1. 11-12. Read the whole of line 11 as one compound and line 12 as consisting of two compounds धवलहरसिहरिहयमेहडलि पविउलमण्णखेडणयरि, and translate as follows:—

"In the big town of Mānyakheta which scraped the clouds by its mountain like palaces, and inaccessible owing to the current of water in the form of the sword placed in the hand of Śri Kṛṣṇarāja, etc." The connection of the sentence is with the next Kadavaka.

2. 1-2. The poet mentions his parents Mugdhādevi and Keśava Bhaṭṭa, his *gotra*-Kāśyapa, his patron-Nanna and his own title Abhimāna-meru.

2. 3. 'महोदधेः शिष्येण कथंभूतेन महोदधिश्रीशयेन महासमुद्रक्ष्मीप्राप्तकरणे शिष्यद्वयेन गुणधर्मेण शोभनेन च पुष्पदन्तः श्रीपंचमीफलकथने प्रार्थितः । टि.

Guṇadharmā and Śobhana were both sons of Bharata, the author's patron (see introduction).

3. 1. आ य ण्ण हि—'Let us hear'. 1st per. plural present tense, or 2nd person singular causal, Imperative mood, आकर्णयामो वयम्, टि

3. 2. वल्लहराय—The Rāṣṭrakūṭa kings called themselves by this name which was also known to the Arabs (see Anc. Hist. of India. by V. Smith).

3. 5. If we read विच्छिण्ण (°ञ) in place of वित्थिण्ण ( वित्तीर्ण ), the poet would seem to tell us that Apabhraṃśa was more or less neglected at the time in literary circles but that the house of Bharata patronised and tried to revive it. So far, only two works of Apbhraṃśa—Paumacariu and Harivaṃśa purāṇa—of Svayambūh have become known as definitely prior to the works of Puṣpadanta.

3. 12. The glosses in MSS A and B on the one hand and D on the other, differ about the names, the former saying 'नाडलशीलश्रद्धौ भद्रौ ताभ्यामपि कविर्भणितः', and the latter 'केनचित् नागेन्द्रशीलेन'. The names recur in I, 5, 1 where we have सीलमट्ट in place of सीलइय.

3. 13. ण ण्णु जि अ ण्णु etc. गृहस्थशोभायां नञ एव नान्यः । टि.

4. 1. आ स ज-भव्य means a person who is capable of attaining salvation in the near future. The stanza is full of व्यतिरेक अलंकार where Nanna is praised as superior even to Bṛhaspati, Hanumat, Gāngeya, Yudhiṣṭhira, Karna, the moon, the earth, the Meru mountain and the ocean in the respective qualities for which the latter are renowned.



## NĀYAKUMĀRACARIU

For the defeat of Brhaspati by his enemy Śukra, see Mahābh. I, 71, 9. The glosses, however, suggest ' रावणेन यदा इन्द्रो भग्नः तदा बृहस्पतिर्वदिगृहे धृतः ' This fact is not traceable in the Sanskrit Padma purāṇa of Raviṣeṇācārya but is found mentioned in the Apabhraṃśa work Paumacariu of Svayambhū XVII, 17, 9 according to my Ms. of the work For Gāṅgeya's running away from the battle field see Mahābhārata, Virāṭaparva-uttara-gograhana Kathā.

5. 3. त णु व त—'तृणवत् तृणादपि कष्टं निन्द्यम्' । टि. धम्मणेणिवद् etc. He is fixed in piety having abandoned guile. सट्ट-शाठ्यम् मूर्खत्वं वा, टि.

5. 6. प डि व ण्ण सू र—An accomplished hero.

5. 7. For the three divisions of the universe, compare—

वेत्रासनमृदंगोरुद्धलरीसदृशाकृतिः ।

अधश्चोर्ध्वं च तिर्यक् च यथायोगमिति त्रिधा ॥ H. P. IV, 6.

Also see Mūlācāra, 7 14 ; Tatt. Sutra, chapt. III,

5. 10. अरहंत अरुह etc. 'Say, what the worshipful Arhats keep back (leave unsaid)' ? For the meaning of अरहंत note the following Gāthā—

अरिहंति णमोक्कारं अरिहा पूजा सुरुत्तमा लोए ।

रजहंता अरिहंति य अरहंता तेण उच्चंदे ॥ Mūlācāra 505.

6. 2. क से रु, a kind of grass (Latin—Scirpus Kesoor ), is particularly liked by the boars, Cf.

गुण्डकन्दः कसेरुः स्यात्क्षुद्रमुस्ता कसेरुका ।

सूकरेष्टः सुगन्धिश्च सुगन्धो गन्धकन्दकः ॥ BNR p. 521.

सु दर्शन is one of the five Merus, the other four being विजय, अचल, मंदर and विद्युन्माली, see also VIII, 15, 2 text.

6. 9. थलपोम—स्थलपद्म, Lat. Ionidium suffruticosum, see BNR p. 277.

6. 14. 'As if the divine city had dropped from the sky inspite of the mighty efforts of the king of gods to hold it up'.

7. The city is described by a series of poetic fancies.

8. 1. 'By whom was pacified and brought under control the spreading fire of his enemies' valour by means of the water of his excellent sword'.

8. 2. ति णि णि वि बु द्धि उ—स्वभावगुरुशास्त्रजाः सहजाहार्यसंस्कार्याः वा । टि.

ति णि णि वि स त्ति उ—प्रतापोत्साहसंत्रजाः । टि.

8. 3. च उ रा स म—The four orders (ब्रह्मचर्य etc.) were maintained in ( their respective ) duties by the ruler '. Or णियकम्मि might be taken as a compound word ( निजकर्मणि ) and connected with the predicato सणिहिय in the preceding foot,

## NOTES

8. 6. अ रि छ व्व ग्ग—काम, क्रोध, लोभ, मान, मद and हर्ष. See कौटिलीय अर्थशास्त्र I, 4, 3.  
जे ण ण्णा य णा उ—येन अन्यायनाम विच्छिन्नम् ।

8. 7. सत्त वि व स ण इं—' दण्डपारुष्यकंदर्पवाक्पारुष्यार्थदूषणम् ।  
सुरास्त्रीसूतपापार्द्धिकोपं व्यसनसप्तकम् । टि.

सत्त वि रज्जं ग इं—स्वाम्यमात्यसुहृत्कोपो राष्ट्रं दुर्गं तथा बलम् ।  
प्राकृतं सप्तकं प्रोक्तं नीतिशास्त्रविशारदैः । टि.

9. 1, णि व सा स णु—' Leaving the lionseat which is ( the insignia of ) royal authority '. ' चूपस्यशासनज्ञापकम् ' टि.

9. 7. ण ग्गो ग्ग°—नम्रोग्रखङ्गव्यापृतकरैः ।

10. 0. The stanza is full of *Yamakas* both *Sabhaṅga* and *Abhaṅga*.

11. 1. सम वं सर ण is the audience hall of a Tirthamkara.

11. 3. थिय परि मिय°—whose nails and curly hair do not grow beyond a particular measure.

12. 1. ण र को ट्टु—नरकोष्ठ is a special part of the *Samavasāraṇa* assigned for men.

12. 2. पंच त्थि का य—The five *astikāyas* of Jaina philosophy are जीव, पुद्गल, धर्म, अधर्म and आकाश (see *Pancāstikāyasāra* of Kundakundācārya)

12. 3. इ सि व य इं पंच—अहिंसा, अस्तेय, सत्य, ब्रह्मचर्य and अपरिग्रह. These five vows are observed in their strictest form by the ascetics, and are called *Mahāvratas*; or *Rsivratas* while, as observed by householders in their less stringent form they are called *Aṇuvratas* or *Grhavratas*.

पंच वि ग ई उ—नरक, तिर्यक् मनुष्य, देव and मोक्ष.

समि दी उ पंच—The five *Samitis* observed by ascetics are (1) ईर्या— Walking with care to avoid injury to any living beings; भाषा—care to make truthful and pure speech; (3) एषणा—care to take pure food; (4) आदाननिक्षेपण care in placing and picking up their articles such as *Kamaṇḍala*, *Picchi*, and books. (5) प्रतिष्ठापना—Answering calls of nature in a clean place.

गु ची उ ति णि—मनोगुप्ति, वचनगुप्ति and कायगुप्ति (see IX, 2, 4 text; for exposition see *Mūlācāra* 331-335).

12. 4. र य णा इं ति णि—सम्यग्दर्शन-सम्यग्ज्ञान and सम्यक् चारित्र.

स ल्ला इं ति णि—The 3 *Sālyas* or darts rankling in the heart are मिथ्यात्व, माया and निदान. ( See *Sāgārādharmāmṛta* IV, 1. )

गा र व इं ति णि—ऋद्धिगौरव, रसगौरव and सुखगौरव. ( See *Mūlācāra*, 52 ).

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12. 5. दहभेयधम्म-क्षमा, मार्दव, आर्जव, सत्य, शौच, संयम, तपः, त्याग, आकिञ्चन and ब्रह्मचर्य. छजीवकाय-पृथ्वी, अप्, तेजस्, वायु, वनस्पति and त्रस. ( See Mūlācāra 205 ff. ).

गवणोकसाय-Nine subsidiary passions are हास्य, रति, अरति, शोक, भय, जुगुप्सा and स्त्री.पुं. नपुंसकवेद.

12. 6. एयारहपडिमउसावयाहं-The eleven stages of householders' religious advancement are दर्शन, व्रत, सामायिक, प्रोषधोपवास, सचित्तत्याग, रात्रिभोजनत्याग, ब्रह्मचर्य, आरम्भत्याग, परिग्रहत्याग, अनुमत्तित्याग and उद्दिष्टत्याग. They are mentioned in the following Gāthā :—

दंसण-वय-सामाइय-पोसह-सचित्त-रायभत्ते य ।

बंभारंभपारिगह-अणुमण उद्दिठ देसविरदो य ॥ ( Cārittapāhuda, 22 ).

12. 7. बारहअंग and चउदहपुव्व see notes on I, 1, 9.

12. 8. For पुग्गलसंजोग (contamination of soul with matter) and पयईरस प्रकृतिरस ( the formation of Karmic energies which bring about experiences of pleasure and pain) see Practical Path by C. R. Jain, chapter III-V.

12. 9. आसव-आश्रव ( inflow of karmic matter in the soul) संवर ( stopping of the inflow) and णिज्जर-निर्जरा ( Eradication of the karmic energies). For exposition see ' Practical Path '.

12. 10. गुणठाणारोहण-There are fourteen stages of soul's advancement. They are called गुणस्थान, for which see ' Gommatasāra-Jivakānda.'

13. 1. वीरणए etc. ' At the command of Vira ( i. e. Tirthamkara Mahāvira ) Gotama ( His chief disciple ) spoke.'

13. 7-8. णगोहरोह °-' Where the farmer's wife swinging by the beautiful offshoots of the banyan tree was looked at ( with amazement ) by the fairy who became partial to her charming features'. The gloss-maker, however, seems to construe हिंदोलंती with जक्खिणी, for, commenting on हिंदोलंती he says अत्र तृतीया लुसा । पक्षीदेव्या हालिनी दृष्टा । टि.

15. 4. सिरिसुहरसाल-' Enjoyer of the pleasures of royalty '.

17. 4. चारत्तुणहहं etc.-The great toes rising up proclaimed the charm of the nails'. एतौ अंगुष्ठौ उद्भूय नखानां चारुत्वं कथयतः । टि.

17. 5. णं भुवणु etc. ' As if holding a council to conquer the world'.

17. 7. 'Cupid was giving himself airs by the body of the bride which possessed those knee-joints.'

17. 12. परमाणुसु-परेषां माननाशकम् । टि.

17. 15-16. ' When people died being shot by the arrow from the bow of Cupid in the form of her curved eye-brows, why, then, have the hair on the head of the beautiful lady assumed crookedness ( i. e. curliness ) ?'

18. 3. लोणियचडंति-The bride and the bride-groom are besmeared with butter at the time of marriage ( Marāthi लोणी-butter ).

## NOTES

### II.

1. 9. 'Another says, the parrot did not die even on coming in contact with the mango-blossom.'

2. 19-20. 'Why do not those loving eyes close, oh friend, which witnessed the pleasures and miseries falling to the lot of the wicked and the good respectively?'

3. 7. कया हिं द सेव—कृता अहीन्द्रैः सेवा यस्य सः ।

3. 14-18. Compare Navasāhasānka-carita XVIII, 23.

नाखं न भस्म न जटा न कपालदाम नेन्दुर्न सिद्धतटिनी न फणीन्द्रहारः ।

नोक्षा विषं न दयिताऽपि न यत्र रूपमव्यक्तमीश किल तद्घते नमस्ते ॥

see also IV, 12, 9-10 text.

3. 22. कड instead of कय, would be more correct with पणामु.

4. 3, भणु अत्थि णत्थि—She asks for a discourse on *Saptabhaṅgi*, for which see notes on I, 1, 9.

4. 8. The meaning of the first foot is not quite clear. रुड ल्हसइ is commented upon as रूपं हीनं भवति. The whole may, therefore, be translated as 'By (i. e. in the presence of) a form of superior beauty another form becomes less attractive'. Note the variants.

5. 3. मत्तवारण—(1) A fence round a large building or mansion; a turret or a small room on the top of a large building; a varandah (Apte's Dictionary).

(2) An elephant in rut.

(3) वारण—निवारक.

5. 6. ण रिं द विं द व णि या—राज्ञां वन्द्यः जयधरः तस्य पत्निका । टि. In this case it is preferable to read वंद instead of विंद. See variant.

6. 4. हो सइ etc. 'May be that my beloved has taken to penance.' Note the use of होसइ to denote possibility.

6. 17. Perhaps translatable as follows. 'As, to a person steeped in sin, jewel that produces happiness does not come due to his poverty,' etc. सुहसयणु, शुभसवनम् (सुखोत्पादकम्) or सुखशयनम्.

7. 5-6. She saw in dream an elephant, a lion, the ocean, the moon, the sun and a lotus pool.

7. 8. स धर धर—'पर्वतसहिता धरा भूः । टि. For धर in the sense of a mountain see also IV, 1, 15; VII, 3, 6. Also see variants.

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8. 1-2. 'The steel-door becoming loose in its tight-fitting joints when touched by his great-toe, would give way.' ल्हस्-हस् (संस), see glossary.

8. 13-14. 'As ideas are born of a poet's mind, glorious Dāmodara was formerly born of Devaki and Jina (Nemi, the 22nd Tirthankara) of Sivadēvi, and as virtues are born of endurance, so a child was born to her.'

9. 1. सुंदरगह°--'मनोहरचन्द्रप्रमुखपुण्यग्रहदृष्टिदृष्टः' । टि.

9. 9. 'Sportive women, radiant with auspicious China-camphor (धवल), danced playfully.,

'चीनकश्चीनकर्पूरःकृत्रिमो धवलः पटुः ।

मेघसारस्तुषारश्च द्वीपकर्पूरजः स्मृतः ॥ B NR.P. 89.

10. 2. मणिकलस ° may be translated as 'Holding in their hands jewelled jars which reflected their faces'. मणिकलशान्येव स्वमुखदर्पणानि करेषु एषाम् । See variants.

10. 8. 'तं जोइउ इह परलोयगइ' is some what obscure. The gloss, however, explains it as 'तन्मुखं दृष्टं सत् इह परलोकगतिर्गमनं भवति तस्य दर्शकस्य' । टि.

10-11 'They saw the face of the Jina in which there was no biting of the lip nor knitting of the brows (i. e. free from pride or anger)' etc.

11. 2. महापंचकलाण The celebrations at the time of a Jina's गर्भ, जन्म, तपः, ज्ञान and निर्वाण are called *Panca kalyana*.

11. 5. असोयद्दुमा °-अशोकेन्द्रे सुष्ठ आसीनाः पक्षिणो मायामया देवाः । टि.

11. 9. कणीणंरसा °-'Where serpents had commenced their sport of sputtering water'. रसस्य (जलस्य) आसारः.

11. 11-12 'Where the swan, shooting up suddenly being excited with love indulges in gentle coaxing, and, with its beak, presents to the female swan, abiding in the a lake, lotus stalk'. जहिं in the couplet is connected with तहिं in the next Kadavaka.

12. 4-5. 'As if the lord of the serpents had extended upwards, his hand shining with the nails in the form of the crest-gem.' etc.

13. 7. आकुंभत्यल ° 'Where elephants would sink up to their forehead there comfort was provided by the gracious gods'.

14. 1. The father called his son 'Prajābandhura' while the gods called him 'Nāgakumāra'.

14. 10. 'Even a friend would look with a frown on an unlucky person, while by good luck, a cobra would become a couch.'

## NOTES

14. 12. णं णरु दोणणिवासहो—' As Arjuna ( Nara ) was taken to the residence of Droṇa ( for education )'.

14. 13. पुष्पयंतजिणदास—A devotee of the Jina Puṣpadanta ( the 9th Tirthamkara ).

### III.

1. 1. अट्टारहलि विउ—The eighteen scripts are mentioned in the *Samavūyāṅga* and the *Pannavanū Sūtra* of the Jaina canon. The two lists vary but several names are common, among which are the three well-known scripts of India, *Brāhmi*, *Kharoṣṭri* and *Drāvidi*. The other two '*Javanāliya*' and '*Pukkkharasādi*' also appear to be historical, though, these as well as the others, remain yet to be identified. ( See Buhler's Origin of Brahmi alphabet ).

Most of the arts and sciences mentioned in this Kadavaka are included in the sixty-four arts of Ancient India enumerated by Vātsāyana in his *Kāmasūtra*. ( See Dr. P. K. Acharya's 'Fine Arts' I. H. Q. V, 188 ff. Also compare similar passages in *Jasa*. I, 24 and *Bhavis*. II, 2.

2. 11. अहगारहो—अघकारस्य । टि. MS. B also suggests अंगारहो and the gloss explains it as स अंगारः यो दुष्टान् पुष्णाति.

2. 16. Separate तिक्ख so as to make it an adj. of मणुय like कायर. तिक्ख-कुद्धाः निर्दयाः वा । टि.

3. 1-2. धणकज्ज is paraphrased in the gloss as भांडागार, वल्लरिया as मांसपेशी and बंधणं as रक्षा. According to this the couplet may be translated as follows:—

'Whoever, being greedy, puts wealth in his treasury, adds fuel to the fire and gives charge of a piece of flesh to a cat, Oh blessed one.'

3. 3. 'Maintenance of wicked servants means honouring calamity ( or, is a mine of calamities, विधुराणां आदरः आकरः वा ); Vasiṣṭha fell in great trouble (i.e., by such mistake)'. The reference, probably, is to Vasiṣṭha's great hospitality to Viśvāmitra and the trouble that followed from the latter's ungrateful attempt to snatch away the sage's cow. ( See *Rāmāyana Bālakāṇḍa*, chapt. 51-56 ). The gloss, however, explains विधुरायरु as सदुःखस्य आदरः कृतः. This does not seem to fit in with the context.

3. 16. मयरद्धयवंसणइं—The vices associated with Cupid. Or मयरद्धय may be read separate as Vocative ( meaning, Oh Nāgakumāra ).

4. 8-15. Compare the description of limbs here with the following from Varāhamihira's *Brhat-Saṁhitā*, chapt. 67, verses 85-88.

नाभी स्वरः सत्त्वमिति प्रशस्तं गम्भीरमेतत् त्रितयं नराणाम् ।  
उरो ललाटं वदनं च पुंसां विस्तीर्णमेतत् त्रितयं प्रशस्तम् ॥ ८५ ॥

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वक्षोऽथ कक्षा नखनासिकास्यं कृकाटिका चेति षडुन्नतानि ।  
 न्ह्रखानि चत्वारि च लिङ्गपृष्ठं ग्रीवा च जङ्घे च हितप्रदानि ॥ ८६ ॥  
 नेतान्तपादकरतात्वधरोष्ठजिह्वा रक्ता नखाश्च खलु सप्त सुखावहानि ।  
 सूक्ष्माणि पञ्च दशनाङ्गुलिपर्वकेशाः साकं त्वचा कररुहा न च दुःखितानाम् ॥ ८७ ॥  
 हनुलोचनबाहुनासिकाः स्तनयोरन्तरमत्र पञ्चमम् ।  
 इति दीर्घमितं तु पञ्चकं न भवत्येव नृणामभूताम् ॥ ८८ ॥

(see also HP, XXIII, 59 ff.)

4. 12. Single hair in each hair-pit is a sign of kingship.—

एकैकं कूपके रोम राज्ञां द्वे द्वे सुमेधसाम् ।

त्र्यादीनि जडनिःस्वानां केशाश्चैवंफलाः स्मृताः ॥ HP. 23, 64.

4. 13. MS. E reads सत्तु (सत्व) in place of सोत्तु (श्रोत्र). This is more in accordance with Varāhamihira. The variant had escaped notice at the time of preparing the text.

6. 4. सरजाइभेय—स्वर is a diatonic interval or note in music and जाति is the more ancient name of राग i. e. type of melody. (see HP. XXIX, 134 ff; Bharata's Nāṭya Śāstra; Sang. Rat. etc. For exposition in English, see Music of India by Popley H.A.)

आला वि णि—आलापिनी is one of the kinds of Viṇā.—

तद्भेदास्त्वेकतंत्री स्यान्नकुलश्च त्रितन्त्रिका ।

चित्रावीणा विपञ्ची च ततः स्यान्मत्तकोकिला ॥

आलापिनी किन्नरी च पिनाकी संज्ञितापरा ।

निःशङ्कवीणेत्याद्याश्च शार्ङ्गिदेवेन कीर्तिताः ॥

Sang. Rat. VI, 9-10.

They are said to differ from each other in the number of strings which rises in due order. Ālāpīnī would, thus, be a Viṇā with seven strings. *ibid* VI, 108-110. Acc. to H. P. XIX, 137, Vasudeva once played upon a Viṇā called sughoṣā having seventeen strings.

6. 11 धि त्त—in the sense of 'thrown' is derived from क्षिप् but in the sense of 'taken' it can be better connected with घेत् which Vararuci, VIII, 16 gives as a substitute for ग्रह् and which seems to be the original of Marāthi घेणें. The substitute for क्षिप् according to Hem. IV, 143 is घत्त.

7. 8. अ कुली णु वि etc. compare 'स्त्रीरत्नं दुष्कुलादपि' ।

7. 14. जुत्ता जुत्त उ etc. compare आज्ञा गुरुणां ह्यविचारणीया' ।

8. 4. पण इ णि प रि मि ए ण 'Surrounded by his beloveds' qualifying कुमारें.

10-12. मज्जमि, instead of भज्जमि, would suit better.

## NOTES

10. 14. It would be better to read मउ लजमोहमेलावउ- 'there was a concurrence of shyness and infatuation.'

11. 9 पेसिय-प्रेष्य; or it may be taken as प्रेषित and joined with सुंडीरहिं.

12. 5-6 The diceboard ( कडित्तु ) is compared to the sky, the bet कित्त to the moon, and the conch shells: ( वराडिअ ) to the stars.

12. 12 दी णा र. The coins so called became current in India during the early centuries of the Christian era. The name occurs in the Nārada Smṛti. They were current in Kashmir and Gujrat during the 8th century. It is probably the same as Greek *denarius* ( IP. 165-166; HMHI. Vol. II p. 215-257.)

13. 3 ' His conch shall, used for throw as dice ) would shine well, but ours would not come ( i. e. to the desired position ) but would stop short, Oh lord ' or 'would stop just when about to come'; if we read आवंती थकइ. The idea would be clear to those acquainted with the game of *dice*.

13. 15-16 ' Wealth is difficult to obtain, to women, the fools, the weak and the helpless, but (is easy) to noble persons; a man of qualities is good.' We have to supply some such word as सुलहु after उत्तममाणसहं to complete the sense.

14. 3-5 We have here a number of similes based upon paronomasia.

वं का ण गु—(1) with a curved mouth, (2) with a frowning face.

क स—(1) whip (2) touch-stone.

कु स (1) bridle, (2) Kusha grass.

ण र स म ज ण गु—नरश्रमजनन.

र इ णं द गु—(1) Saturn, (2) Yama, (3) Karna. In the last case णर would mean

Arjuna.

ल व्व ण क र व etc. ' Eating gram and so appearing like the hand of Lakṣmaṇa that slew the lord of Laṅkā '.

( लंकाया ईश्वरो रावणः लंकानां वा नूपुराणां ईश्वरः चणकः ( टि.)

Acc. to the Jaina Padmapurāṇa Rāvaṇa met his death at the hands of Lakṣmaṇa.

जव—(1) speed (2) a kind of grain (Yava).

15. 6. ' Thinking so, he built a separate mansion and gave it to Nāgakumāra ( Jhasakeu ).

15. 8 दो णा सु ह—द्रोणमुख is a capital of four hundred villages, see Yaśodhara's commentary on Kāma sūtra, P. 44.

' नगरमष्टशतग्रामीमध्ये तद्व्यवहारस्थानम् । पत्तनं यत्र राजधानी स्थिता । खर्वटं द्विशतग्रामीमध्ये । चतुःशतग्रामीमध्ये द्रोणमुखं नाम खर्वटान्महद्भवति । '

' द्रोणारव्यं सिन्धुवेलाजलंधिवेलावलयितम् । टि.

15. 11 खंडयासी ° ' broke up settlements of cattle '.



15. 14-15 'Is their whiteness a match for that of my tusks? (Thinking so) the mighty elephant pulls down the houses, thus playing as it were, the role of the zealous'.

16. 1-2 'The irresistible, ichor-shedding elephant, like a donor, would not shirk though beaten with hundreds of stones; but would give the points of its tusks, like crores of jewes, even to the unwilling'. The couplet is paronomastic.

16. 12 अ प्यं प रि हू य उ etc 'Every one thought himself defeated'; or 'Every one was concerned to save himself' ( सकलः जनः आत्मपरः भूतः )

16. 6 ग य ग य दं त °—गजाः गताः दन्तमुसलदलिताः. Or गजाः गजदंतमुसलाः दलिताः. This requires the separation of दलवट्टिय.

17. 9 ख णि स सि etc. As the moon, for a time, comes in contact with the constellation Hasta ( carvus ).

17. 13. व र क रि णा हि उ—'The excellent elephant was mastered.'

#### IV.

1. 2 स may refer to the elephant or it may be joined with तायहो ( स्वतातस्य ).

1. 10. घंघल is given by Hem. IV., 422, as a substitute for झकट. The latter, however, itself appears to be a Deśi word equivalent to झगडा of Hindi and Marathi. This is borne out by the context in which Hem. has used it Dr. Vaidya renders it by कलह ( see Hem. IV, 422 trans ; Jasa. glossary ). Our gloss paraphrases it by विघ्नकर, though मयक or विलोडक would suit our context better. घंघल seems to be the correct reading in Sanat 502, 9, where Dr. Jacobi reads घंघव.

In Kadavakas 2, 3 and 4, are expounded the religious duties of a householder and an ascetic, respectively called *Sāgāra* and *Anagāra*, see *Cārīta Pāhuda*, 21.

दुविहं संयमचरणं सायारं तह हवे निरायारं ।

सायारं सगंथे परिगहरहिये निरायारं ॥

2. 11 पंचुवर—The fruit of the five kinds of Udumbara trees, namely वट Bunyan ; पिप्पल Polar-leaved Fig ; पर्कर Ficus Virance ; उदुम्बर, Ficus Glomirata and काकौदुम्बर Ficus Oppositifolia.

3 1-8. कुपात्र, अपात्र and three kinds of सुपात्र-अधम, मध्यम and उत्तम—are distinguished ;—cf.

उत्तमपत्तं साहू मज्झमपत्तं च सावया भणिया ।

अविरदसम्माइटी जहण्णपत्तं मुण्येयव्वं ॥

3. 4 सम्मत Right faith is defined as follows:—

हिसारहिए धम्मे अट्टारसदोसवज्जिए देवे ।

णिगंथे पव्वयणे सद्दहणं होदि सम्मतं ॥

Mokkha Pāhuda, 90.

## NOTES

3. 5 दुविह संजम-अंतरंग and बहिरंग.

3. 9 णवगुणविसिद्धु—The recognised qualities of a donor are seven, while there are nine modes of honouring a saintly guest. e. g.

सद्धां भेत्ती तुट्टी विष्णार्णमलुद्धया खमा सत्ती ।

जत्येदे सत्त गुणा तं दायारं पसंसंति ॥ VNS. 223.

संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।

वाक्कायमर्नःशुद्धीरेषणशुद्धिं च विधिमाहुः ॥

5 2 Whether they would enjoy the earth or would do service to others day and night ( अहरत्तु ), which is the meanest ( of all professions ) ?

5. 8 It is better to read as in CE “रूपालोचने अत्यन्ते जाते”

7. 2 पवरवर°—प्रवरवरावतरणम्-° आगमनम् । टि.

7. 4 सयणिच्छिय-स्वजनानां वाञ्छितमङ्गलेन, स्वनिश्चितसुखेन वा । टि.

8. 6. वरइत्तसहोयरुपत्तुताम—There seems to be some confusion here. In this line we are told that the brother of her husband arrived; while, from the sequel it appears that it was her husband himself.

9. 1. It would be better to read ससियरपसरमहुरणं though no MS. supports this.

9. 7-8. The instrumental in the two lines seems to be हेतौ, showing the reason for which Aridamana had become angry, in answer to Vyāla's question in line 5.

10. 16. तुलियगयासणि—तुलितगदाशनि.

11. 8. मामहेमाम, टि. From this it appears that Vyāla addressed his father-in-law as maternal uncle.

12. 9-10. Compare II, 3, 14.

12. 13. जणुणट्टउ—etc. ‘People fled away but the stranger would not move from his stand.’

15. 4-8. Notice a number of onomatopoeic verbs.

15. 13. हक्कारिउ—etc. ‘And come back when called from wherever you be.’

## V.

1. 13. Yasodhara, in his commentary on Kāmasūtra mentions Devadattā as a very accomplished courtesan who was courted even by the cultured. विदग्धानां रतार्थिनां लक्ष्यभूता निदर्शनभूता देवदत्तावत्. Kāmasūtra chapt. 3, P. 42.

2. 15. संघाय—मान्घाता seems to be another name of Vinayapāla.

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4. 15. णि ङ्भि च्चि हिं-निमृतैः वचनकरैः भक्तैः । टि.

6. 7. 'He may do what pleases him, provided his anger is somehow allayed.'

6. 10. भणसु etc.—'If you say, he may just now be offered as an oblation to the directions, i. e. executed.'

7. 3. पुष्पाय इं etc.—'Gathering punnāga flowers like merit (Punya). This is according to the amended text which appears to me to be more in keeping with the style of the poet. The reading of the MSS. पुष्पाय is explained by the gloss. as पूर्णायुवत् in A and B and पुण्यागमनमिव in D.

8. 2. Kaśmir was the name of the country as well as of the capital. See 8. 8. below ( कस्मीरउ पट्टणु ).

8. 10-15. The distraction of the women at the sight of Nāgakumāra is described.

8. 12. कुट्टु देइ etc.—'ताम्बूलमध्ये खदिरसारं भणित्वा काष्ठं (काथानि AB) ददाति' । टि.

10. 13. पट्टु केरा ए—by the order of the king. केर here means 'order'.

10. 15. Read सिहरी and तुंगो separately.

10. 17. णववासरं—'Surpassing the cluster of the rays of the young sun.'

10. 18. कवाडं दिण्णं—Compare Hindi किवाड देना, to close the door.

10. 20. समर-शबर—A wild tribe. Pliny mentions them as *Suari* and Ptolemy as *Sabrae*. They were an "ancient, wild race of wood-cutters who lived in jungles without any fixed habitation." (Cun. Geo. p. 583.).

10. 21. अपुसियं—With water of tears dropping from his eyes unwiped.  
पिच्चं-जलं, टि.

## VI.

2. 8. विजा णिउ हं व-विद्यानां निकुरम्बः समूहः . See glossary.

3. 7. पंचविहु—i. e. the five senses.

3. 12. सोधम्म-सद्धर्मः or, acc. to the gloss, सः जगत्प्रसिद्धः जिनधर्मः ।

4. 1. अंतेउरु—etc. 'The inmates of the harem beat their breasts at last.'

4. 9. ल्हिक्कउ—etc. 'Man, getting frightened, hides himself, but the approaching death cannot be prevented by fortification.'

4.11-13. असिपाणि एण—etc 'with the water of the sword, the massive tree of sin grows, spreading its branches widely; but, its bitter fruit, when tasted, brings a frown on the lotus-face.'

## NOTES

5. 3-5. Sensual pleasures are, here, represented as tender sprouts, the mind as an elephant, knowledge as the iron-hook, reading of religious books as a chain, concentration as the tying post and the sage as the elephant-driver.

5. 8. 'And being devoted to the Jina-teaching, said 'you have no commission from me now.'

7. 8. गि य पु ण्ण सु व ण्ण प व ण्ण क सु—निजपुण्यसुवर्णप्रवर्णकशम् qualifying वसु.

7. 10. 'He lightly kicked aside and broke the wooden giant that was installed there on the ground.'

7. 16. वाहि-वह्+णिञ्+क्त्वा-वाहयित्वा having started the elephant.

8. 3. प रि या गि य ड—(१) परिज्ञातः (२) परि+आनीतः. See also variants.

9. 4-8 भो य ण सं चारु-A meal-course; or a nice meal if we take the alternative reading ( भोजनकं चारु ). By a series of double entendres the meal is compared to a forest, a couple, a poem, *gatikarma*, a drama, an evening, *Kātantra* (grammar), good poetry and a herd of lions.

Note पिव used for इव, which acc. to Vararuci, is a characteristic of Paisāci ( 'इवस्य पिवः' कमलं पिव मुखम् Var. X, 4 ) but acc. to Hem. II, 182, is common to all Prakrits. Dr. Woolner thinks the illustration of Vararuci as probably taken from the *Bṛhat kathā* ( Intro. to Prak. p. 91 ).

We have here a mention of *Kātantra*, i. e. the grammar going by that name which acc. to tradition, was composed by Śarva-varman at the request of a prince of the Sātavāhana family, during the early centuries of the Christian era. It is, probably, this work which Hiuen Tsang refers to as the grammar reduced to 2,500 slokas by a Brahman of South India, and widely spread even throughout all the frontier provinces. The earliest known commentator, Durgāsiṃha cannot be placed later than the 8th century. ( See E. H. D. p.54-55; Life of Hiuen Tsang, Beal's trans. p. 122; S S G. For further information see 'Kātantra and Kaumara-Lāta' by Lüders-Berlin 1930 ).

10. 13 गि य पि य र व णु—निजप्रियारमणः ( निजस्त्रीकान्तः परस्त्रीपराङ्मुखः टि. )

10. 16 ' This is Dharma ; or else, are there any tall horns on the brow of Dharma ?'

11. 5 ' He had two queens Satyavatī and Vasundharā, beaming with love and keeping grain and gold.' Join सच्चवह् with वसुंधरिड and गेहुजल with सास°.

12. 4-5—These two lines seem to be interpolated for supplying the genealogy of Vanarāja. This is the conclusion to which I am driven by noticing the natural connection between line 3 and 6 which is clumsily interrupted by the intervening lines, combined with the fact that the latter are found in one MS. only and there also, added subsequently on the margin.

12. 10 ' You are a rooted tree to the good ' ( i. e. affording protection like the shade and fruit of a tree ).

## NĀYAKUMĀRACARIU

13. 10-11 Mark the accusative plural form ending in ए in भडे, गए etc.

13. 19 'You and your king are the dust of my feet.'

14. 5 पञ्चारङ्ग—see glossary. It may be equivalent to Hindi पछाडना to hurl down.

15. 13 The four *Ārūdhana*s are—दर्शन, ज्ञान, चरण and तपस्.

### VII.

1. 14. This line seems to be interpolated. It repeats the sense of line 10 except for the simile.

1. 16. बद्धा हरि etc.—'The horses that had entertained a desire to eat the kuśa grass, were tied up like bad pupils who prefer bad teachings.'

1. 17-18. 'Dāna appears good being ever undertaken by elephants which are controlled by the iron-hook and which put themselves in chains, even as by hands that serve as a chock to the wicked, but put a restraint upon themselves.'

2. 4. 'Who did not know that wretched Sun-plant (Calotropis Gigentea), esteemed by the goats, the paralytic, the cheat and the treatises (i. e. on medicine),

Two varieties of this plant are recognised in ancient works, i. e. the white and the red, both of which are recommended as a treat for paralysis etc.

अर्कद्वयं सरं वातकुष्ठकण्डूविपत्रणान् ।

निहन्ति श्लिहगुल्मार्शःश्लेष्मोदरशकृत्कृमीन् ॥ BNR p. 380.

'The drug is employed to cure all kinds of fits, epilepsy, hysteria, lock-jaw, convulsions in children, paralytic complaint, cold sweats, poisonous bites and venereal complaints.' (MDI p. 12. ).

Goats are known to relish its leaves and the cheats use it as it acts as a poison in large doses.

2. 5. Elephants are said to be particularly fond of Śallaki (Boswelia Therifera) as some of its Sanskrit names गजभक्ष्या- गजप्रिया suggest. cf.

शल्लकी गजभक्ष्या च सुवहा सुरभी रसा ।

महेरुणा कुन्दुरुकी वल्लकी च बहुस्रवा ॥ BNR. p. 306.

2. 6. पी लु—Mustard tree of scripture (Salvadara Parsica) is dear to camels, hence it is also called करभवल्लभ.

2. 8. णगो ह—(१) न्यग्रोध (२) नम्रौघः see ante, p. 380. (पक्षे पापिन्याः स्त्रियः मुनिसमूहः रोचते, टि. )

2. 9. को वि ध व लु°—A certain load-bull esteemed soft grass.

3. 6. प त्त व त्त°—प्राप्तवृत्ताः (श्रुतवृत्तान्ताः) ते धरवत् धरणीवत् च धीराः तेषां । for धर in the sense of पर्वत see also II, 7, 8; IV, 1, 15. See also the variant.

## NOTES

6. 2. "My hand has advanced to the good sword for taking out the blood of the enemy." Note कङ्किवि equivalent to कृष्टुम्.

6. 3-4. By the use of paronomastic expressions warriorship is fancied as poetic talents. उज्जुयपय (१) उद्यतपद ready steps (२) ऋजुपद straight grammatical forms. कव्वु (१) कव्य (२) काव्य.

6. 5-6. Double entrendes continue. सत्य-शस्त्र, शस्त्र ; धम्मु-धनुः, धर्म; गुण 'bow-string, virtues; मोक्ख discharge, salvation.

6. 7. प ह्व भूमि णिय त्त णु—possession of lands given by my master.

6. 8. चंचलु—मनश्चित्तं हृदयं, टि. । Acc. to this the line may be translated. 'This fickle (mind) plunges in despicable mirths and falls in evil company though held in check again and again'. Compare, चंचलं हि मनः कृष्ण ' Gita.

6. 9. 'Let the jackal to-day eat away my heart which is a resort of the wicked and the harlots' (or acc. to the alternative reading—my wicked heart which is the abode of the harlots ).'

The gloss explains वेसावाडड as वेइयापाटके गुप्तं according to which the translation would be 'my heart which is set upon the ward of the wicked and the harlots.'

6. -10. सामिहे°—'The master's debt has accumulated.' आवग्ग seems to be a substitute for आरुह् like चड and वलग्ग ( Hem. IV, 206 ). The gloss also suggests this. ( See glossary ).

Dr. Gune's explanation of it as आपद्दत—'resort of the distressed' seems wide off the mark ( see Bhavis. glossary ).

6. 12. 'I am going to cut short the life of the enemy and his fortune sweet through royal favour.'

9. 3. 'The youth was accorded approbation by his father-in-law who congratulated the vanquisher of his foe.'

वद्धउ-वर्धितः ( Cf. दिष्टया वर्धसे ); रिउसाहारिउ-रिपुसंहारकः ।

This is one way of explaining the second foot of the line. Another way is to separate रिउ from साहारिउ and translate 'By him, was captured the enemy crest-fallen' ( गयमोहम्मि साहारओ D. VIII, 26. ). This seems to be the meaning of the gloss धीरितं on साहारिउ.

A slightly different meaning is obtained by taking साहारिउ in the sense of संवारितः in accordance with Hem. IV, 82 ( संवृगेः साहर-साहट्टौ ). साहार ( verb ) and साहारिउ ( participle ) occur several times in Bhavis, and Dr. Gune's opinion is that the meaning given by Hem. ' does not suit any of the passages '. I, however, find the meaning suiting perfectly well in each of the passages.